¶ The Actes of the Apostles, translated into Englyshe Metre, and dedicated to the Kynges moste excellent Maiestye, by Christofer Tye, Doctor in Musyke, and one of the Gentylmen of hys graces moste honourable Chappell, wyth notes to eche Chapter, to synge and also to play vpon the Lute, very necessarye for studentes after theyr studye, to fyle theyr wyttes, and also for all Christians that cannot synge, to reade the good and Godlye storyes of the lyues of Christ hys Appostles.

Ann: Dyson

1553

Bible N.T. acts
K. 1
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~~1076. a. 1~~
Ge (6)
~~C. 37. a. 2.~~
K ~~2. b. 10~~
4. c. 4

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WA. II 690
Wartons Hist. of E. P. III 190
Hawkins's Hist. of Music. Vol III. p. 253.
Beloes Anecdotes of Literature. Vol. II p. 369

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1553

If God to rule, do thee elect
Pryde not thy selfe therin
As one of thyne, be in effect
Thy people so to wynne.

Let care for them, be thy repast
That wysedome be their choyse
And when thy dutye, done thou hast
Syt downe wyth them reioyce.

Of honour then, receyue the crowne
In wysedome to excell
For wisdom, wynneth great renowne
Whych doth become thee well.

Hynder not Musyke.

¶ To the Vertuous and Godlye learned Prynce, Edwarde the.vi. by the grace of God, King of Englande, Fraunce, and Irelande, Defendour of the Fayth, and on earthe next and immediatly vnder Christe, of the Churches of England and Irelande the Supreme head, your graces humble, louynge, and obedient seruaunte Christofer Tye, wysheth the continuaunce of God hys feare to dwell in your graces heart, longe to raygne in muche honoure, healthe, wealthe and victorye.

BRITISH MUSEUM

Consydrynge well, moste godly Kyng
The zeale and perfecte loue:
Your grace doth beare, to eche good thyng
That geuen is from aboue.

And that your grace, oft tymes doth looke
To learne of the laste daye:
The whiche ye fynde, with in gods booke
That wyll not passe awaye.

Whose boke is geuen, in these your dayes
Wherin ye do reioyce:
And eke prayse hym, in al his wayes
And that with thankeful voyce.

Which doth make glad, your subiectes all
And moueth them to learne:
Gods lyuelye worde, and how they shal
The truthe therby discearne.

Beholde O Kynge, of God electe
And ye shall right well se:
That as your highnes, is affect
So wyll your Subiectes be.

Youre grace may note, frō tyme to tyme
That some doth vnder take:
Vpon the Psalmes, to wryte in tyme
The verse pleasaunt to make.

And some doth take, in hande to wryte
Out of the booke of Kynges:
Because they se, your grace delyte
Insuche like Godlye thynges.

And last of all, I youre poore man
Whose doinges are full base:
Yet glad to do, the best I can
To gene vnto your grace

Thanke

Haue thought it good, nowe to retyte
The ſtoryes of the Actes:
Euen of the twelue, as Luke doth wryte
Of all their worthy factes.

Unto the text, I do not ad
Nor nothynge take awaye
And though my ſtyle, be groſſe and bad
The truth perceyue you maye.

Your Maieſtye, is not to teache
Thapoſtles wordes are playne:
With ynkhorne termes, they dyd not preach
But ſought an eaſye vayne. (the

Playnely to ſpeake, their maiſters wyll
The people to enſtruct:
That they their callynge, myght fulfyll
In truth them to conduct.

Prayinge your grace, not to thynke now
That I do condeſcende:
The pleaſaunt ſtyle, to diſalow
But do it much commende.

But he that ſhal, of ſcripture treat
Yf he wyll pleaſe God well:
Of force he muſt, ſuch termes forgeat
The truth playnely to tell.

The Preface.

My Ignozaunce, thus to excuſe
I haue my mynde expreſt:
I truſt your grace, wyl not refuſe
To make of it the beſt.

And yf your grace, ſhall in good part
My ſymple wozke ſo take:
My wyttes to this, I will conuart
All vayne thinges to fozſake.

My eallynge is, another waye
Your grace ſhall here in fynde:
My notes ſet fozth, to ſynge oz playe
To recreate the mynde.

And thoughe they be, not curious
But foz the letter mete:
Ye ſhall them fynde, harmonious
And eke pleaſaunt and ſwete.

That ſuch good thiges, your grace might (moue
Your lute when ye aſſaye:
In ſtede of ſonges, of wanton loue
Theſe ſtozies then to playe.

So ſhall your grace, pleaſe God ẏ Lozde
In walkynge in hys waye:
His lawes and ſtatutes, to recozde
In your heart nyght and daye.

And

And eke your realme, shall florysshe styll
No good thynge shall decaye:
Your subiectes shal, with right good wyll
These wordes recorde and saye.

Thy lyfe O Kynge, to vs doth shyne
As Gods boke doth thee teache:
Thou dost vs fede, with suche doctrine
As Christes elect dyd preache.

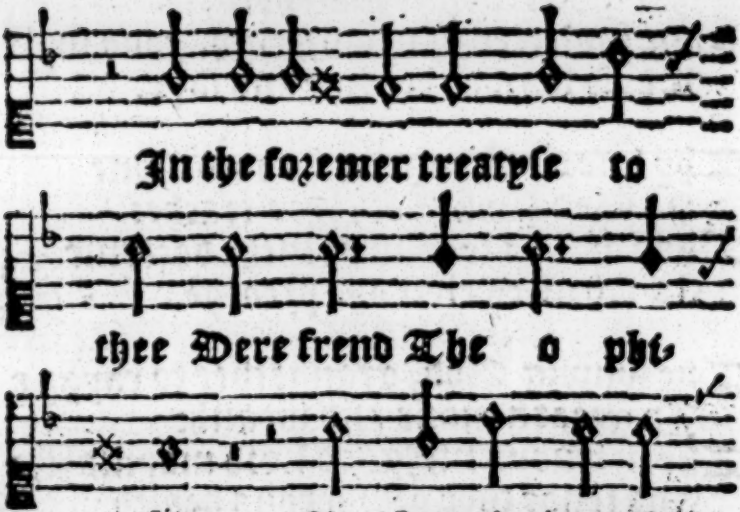
The lyuyng God, graunt thee to raygne
In great honour and wealth:
Thy vertuous life, good Lord mayntayne
And sende thee prosperous health.

Thy dere Systers, the spyte them leade
To loue the worde of God:
Whiche shall them stande, in better steade
Then doth their whole liuelod.

Thy whole counsayle, the Lorde preserue
And graunt to man and wyfe:
To crane of hym, not ones to swarue
From hys swete worde of lyfe. Amen.

CHRIST dyd ascende, vp in to heauen
As ye shall after reade:
Mathias vvas, of the eleuen
Elected in Iudas steade.

Meane.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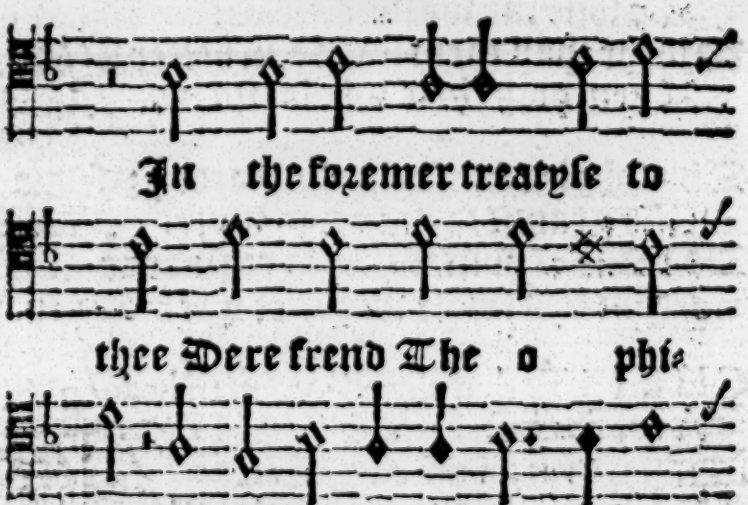
Tenor.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The.j.Chapter.

Countertenor.

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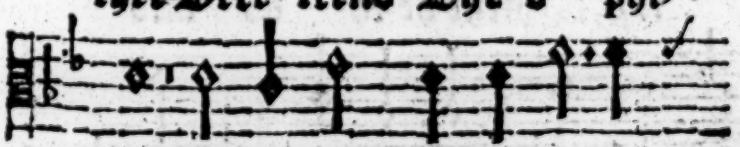

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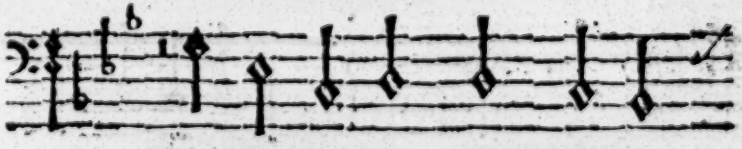
Bassus.



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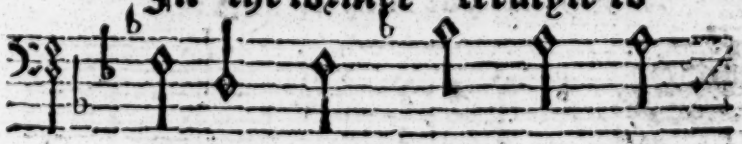

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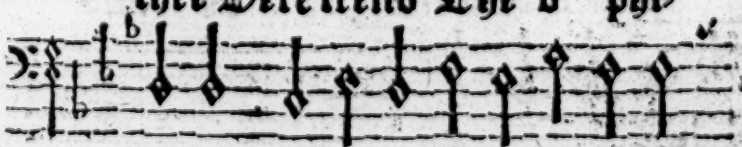

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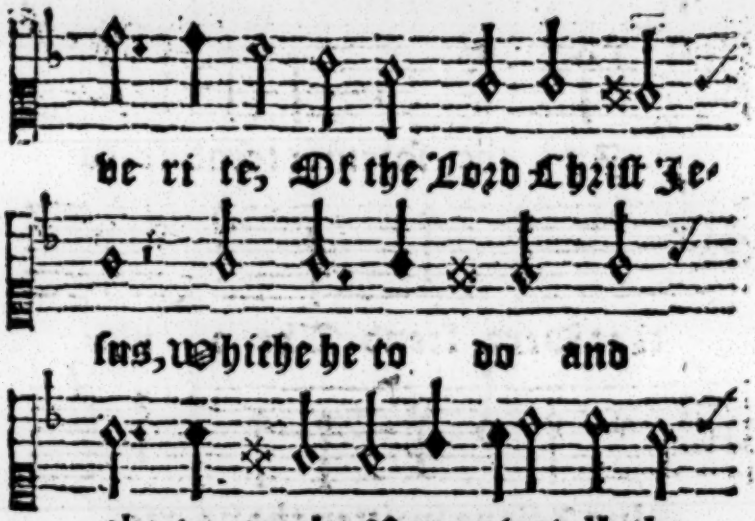
The.j.Chapter

Meane.



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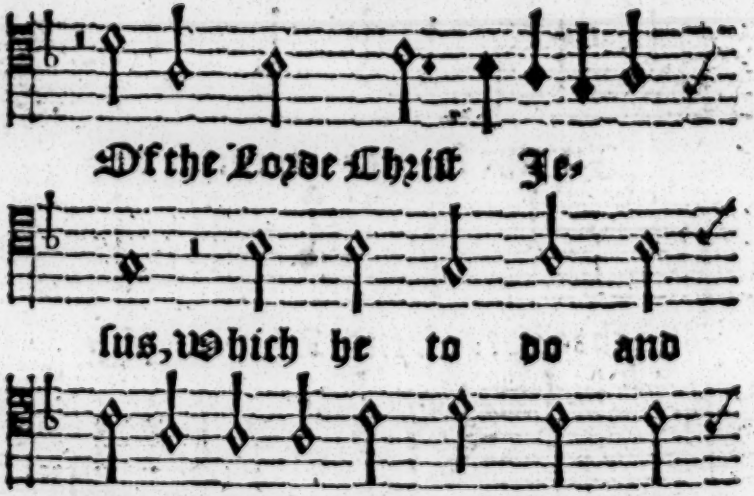

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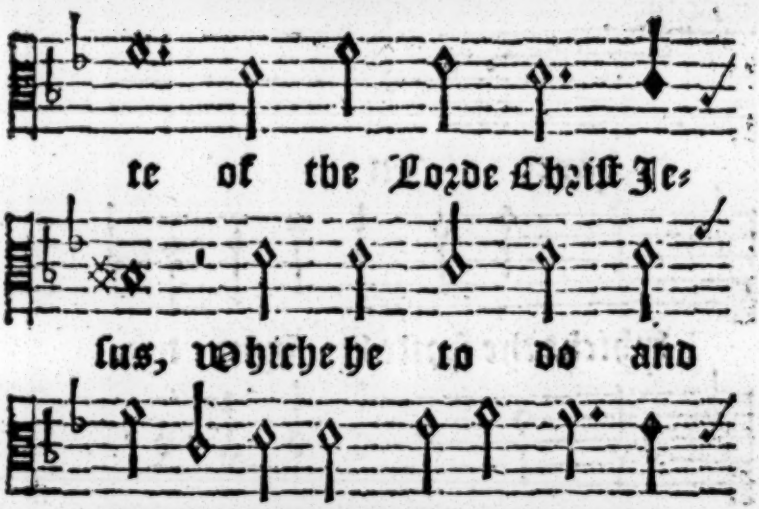

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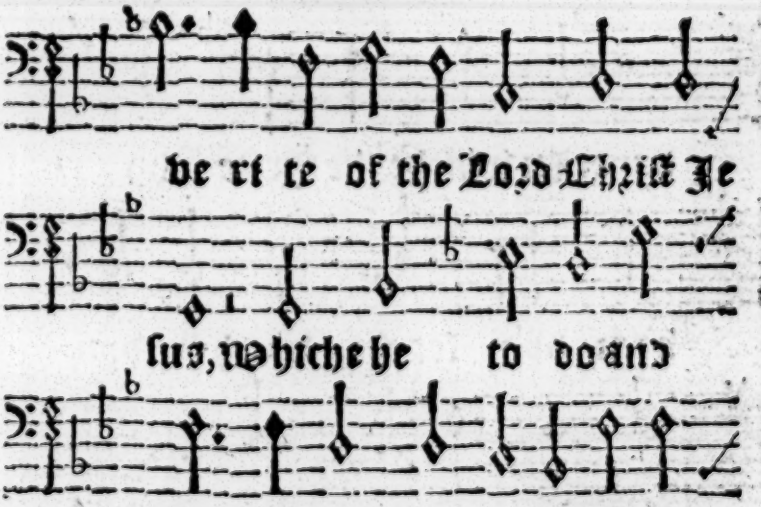

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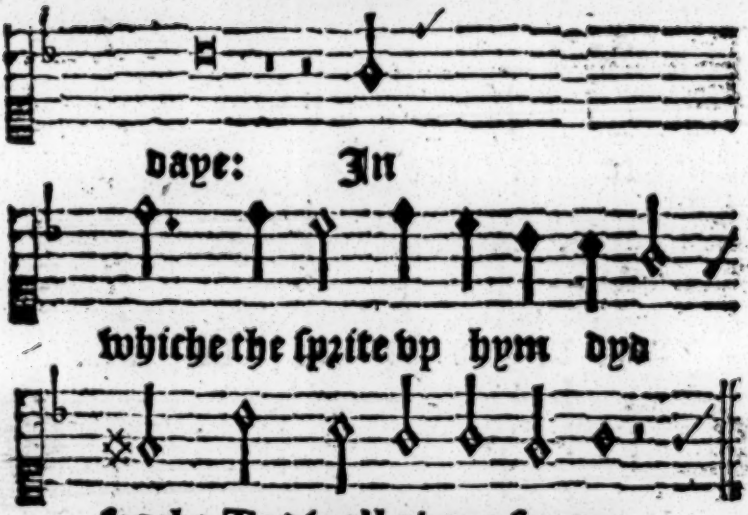

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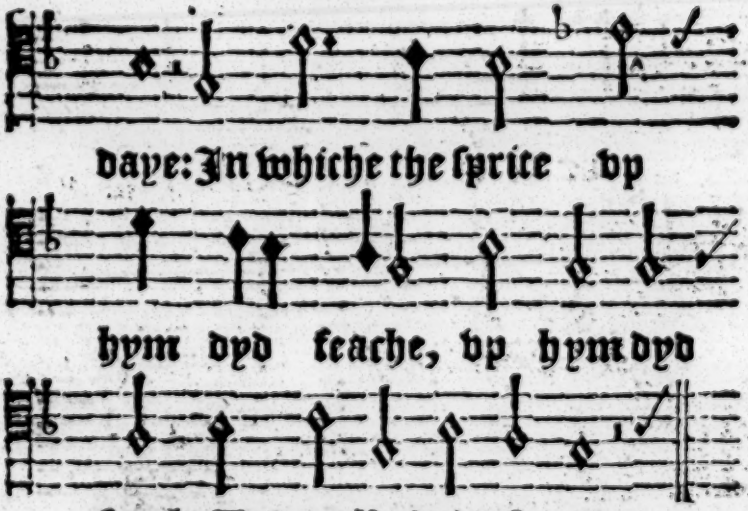

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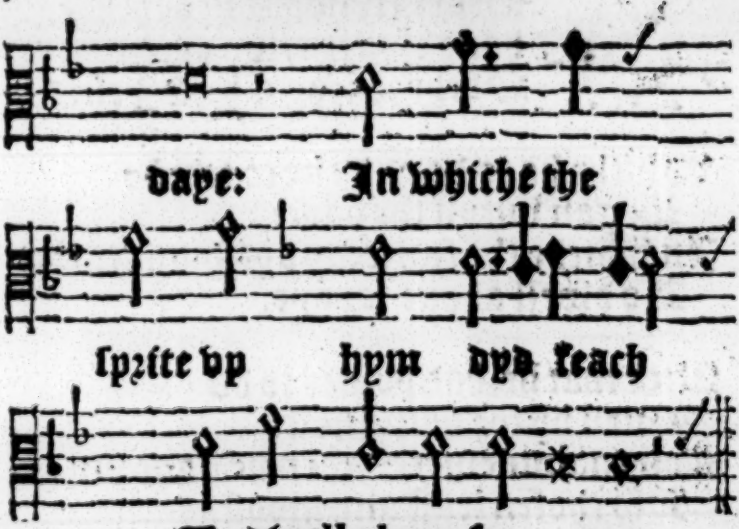

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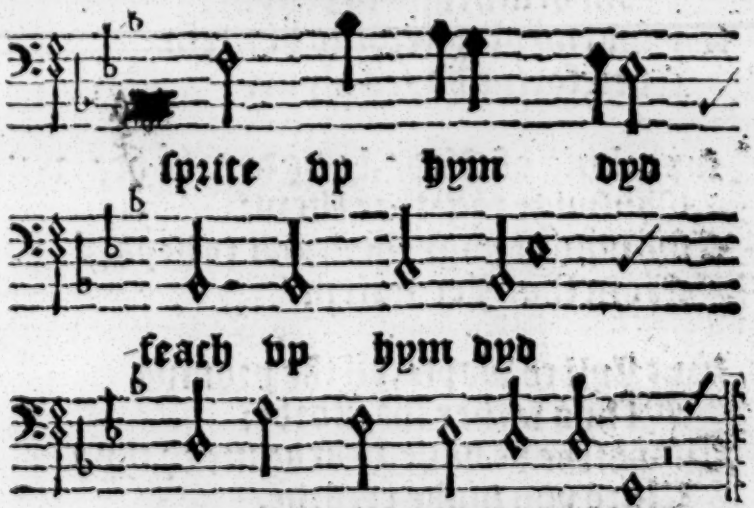


IN the former, treatyse to thee
Deare frende Theophilus:
I haue writtẽ, the verite
Of the Lorde Christ Jesus.

Whiche he to do, and eke to teache
Began vntyll the daye:
In whiche the spyrite, vp dyd hym reache
To dwell aboue for aye.

After that he, had power to do
Euen by the holy ghost:
Commaundemẽtes, then he gaue vnto
His chosen least and moost.

To whome also, him selfe dyd shew
From death thus to reuyue:
By tokens playne, vnto his few
Euen forty dayes alyue.

Speaking of Gods, kyngdom w̃ heart
Chulynge together them:
Commaundynge them, not to depart
From that Jerusalem.

But syll to wayte, on the promys
Of hys father the Lorde:
Of whiche ye haue, hearde me of thys
Vnto you make recorde.

For

For Iohn with water, dyd baptyse
But ye shall baptist be:
Euen with the spryte, that is ryghtwyse
Within fewe dayes trust me.

When they were then, all hym before
They moued hym to tell:
If at that tyme, he woulde restore
The kyngdome to Israell.

He sayde to them, I do recorde
The knowledge is not youer:
To know the tymes, that God the Lorde
Hath kept in hys owne power.

The holye ghost, receyue shall ye
Whiche shall teache you to do:
And ye shall all, my wytnes be
Ierusalem vnto.

In all Iury, and Samarye
To wytnes I you sende:
And preache my worde, that shall tarye
Euen vnto the worldes ende.

When he had sayde, these wordes aloude
Whyle they beheldе the lyght:
He was vptake, into a cloude
Strayght way out of their syght.

And

And while they lokt, vp sted fastly
To heauen as he vp went:
Beholde two men, stode there them by
And whyte was their garment.

Whiche sayd ye men, of Galile
Why gase ye vp in vayne:
Thys Jesus thus, vp take from ye
Shal thus come downe agayne.

Then dyd returne, eche one of them
From Oliuet the mounte:
A iorney from, Jerusalem
One Sabboth daye I counte.

When they came to, Jerusalem
A parlare there was dyght
Where dyd abyde, eche one of them
That I wyll nowe recyght.

Peter and James, John and Andrew
Philip and eke Thomas:
Bartylmewe James, Symon Mathew:
Judas that James sonne:

These all abode, with one accorde
In supplication styll:
And dyd desyre, of God the Lorde
Hys promyse to fulfyll.

¶ And wemen that, were vertens
With them to heauen dyd call:
Belydes the mother, of Jesus
And eke hys brethren all.
¶ In those dayes Peter, stode vp stoute
Emyds them all trulye:
To bewe the names, which was abonte
An hundreth and twentye.
¶ And sayde ye brethren, the scripture
Muste nedes fulfylled be:
Whiche Dauid by, the spirite so pure
Of Judas dyd forese.
¶ Whiche dyd gide them, that toke Jesus
To hys confusion sure:
Who numbred was, for one of vs
In ministration pure:
¶ And nowe he hath, possest the grounde
Of great iniquitie:
Dispayre hath driuen, hym to confounde
Hys lyfe vpon a tre.
¶ He brast in two, the mydst aboute
Hys bodye was so swolne:
Hys bowels all, they gushed oute
As it is ryght wel knowen.
¶ The dwellers at, Jerusalem
Doth cal the felde thys day:
Acheldama, the which with them
The blode felde is to say.
¶ The boke of psalmes, doth thus declare.
Be voyde hys dwelling place:

Another shall, euen for his share
His bysshoprycke enbrace:
¶ Wherfore of these, the which with vs
Hath bene in companye:
At all suche tymes, as Christ Jesus
Went in and out vs by.
¶ Euen from the first, baptisme of John
Tyll Christ went vp certayne:
To witnes we, must ordayne one
Of Christes rysynge agayne.
¶ And they right soone, appoynted two
Joseph hight Barsabas:
Whose surname was, Justus also
The other Mathias.
¶ They prayd & sayd, thou Lord canst take
All heartes and them discus:

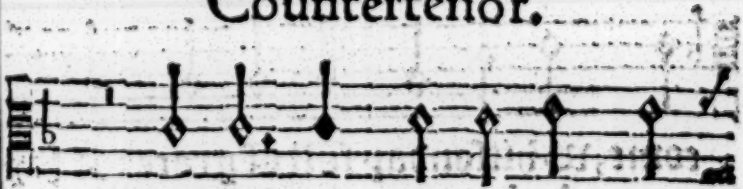
Meane.

Tenor.

Whiche of these two, shewe that thou hast
Geuen felowshyp with vs.
That one may exercise, the place
Of ministration well:
Thapostleshyp, from whiche Judas
By his transgression fell.
And they gaue forth, their lots wt spede
Which wrought by power from heauen:
Mathias was, elect in dede
And went with the eleuen.

THE commynge of, the holy ghost
Peter dyd preache in dede:
Euen at Ierusalem, vvhere most
The faythfull dyd encrease.

Countertenor.

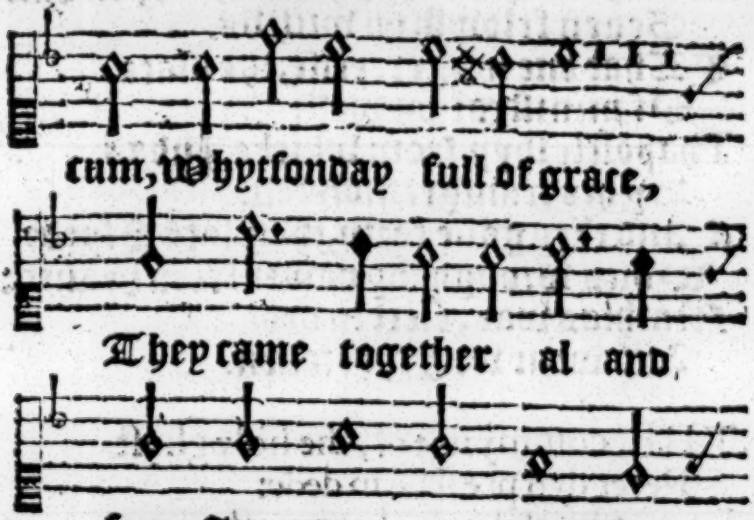


When that the fyftye daye was

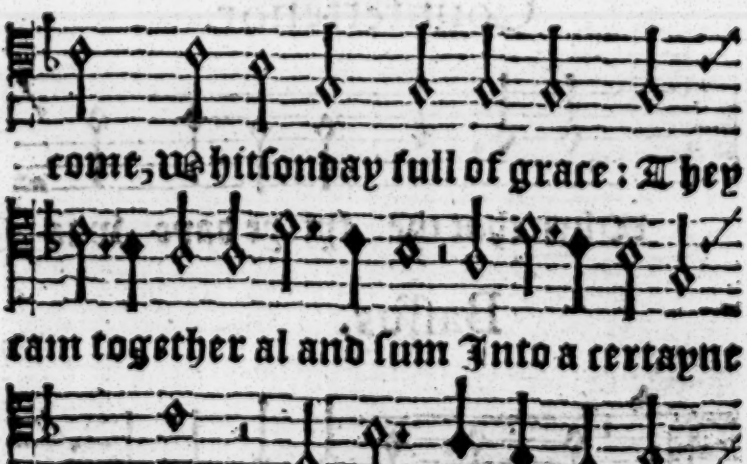
Bassus.

When that the fyftye daye was

Meane.

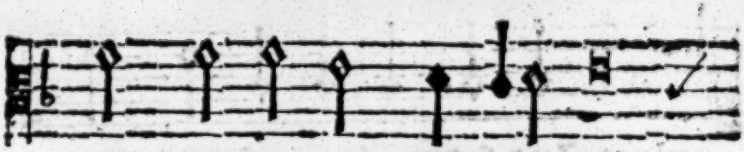

cum, Whytsonday full of grace,
They came together al and
some, In to a certayne

Tenor.

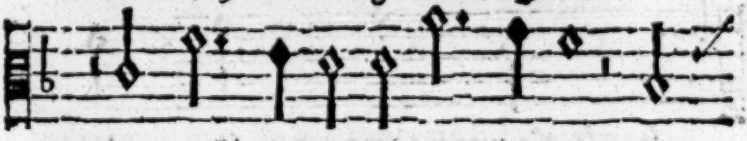

come, Whitsonday full of grace: They
cam together al and sum Into a certayne
place: place:

The.ij.Chapter.

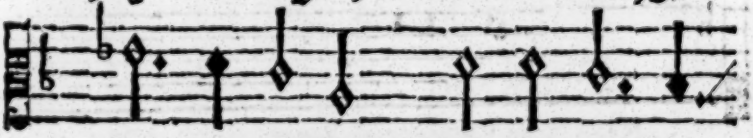
Countertenor.



come Whitsonday full of grace:

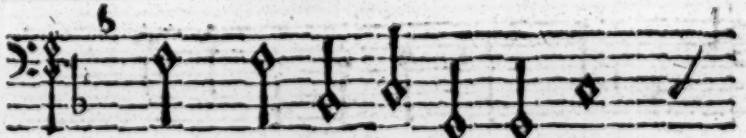


They came together all and some, In-

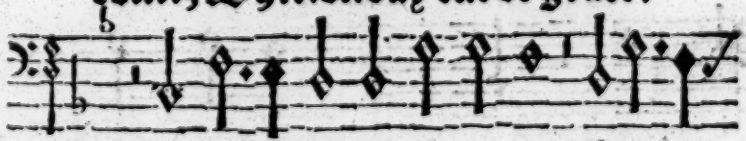


to a certayne place, a certayne

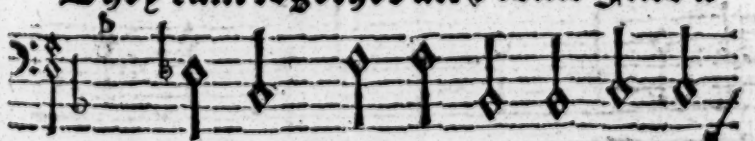
Bassus.



come, Whitsonday ful of grace:

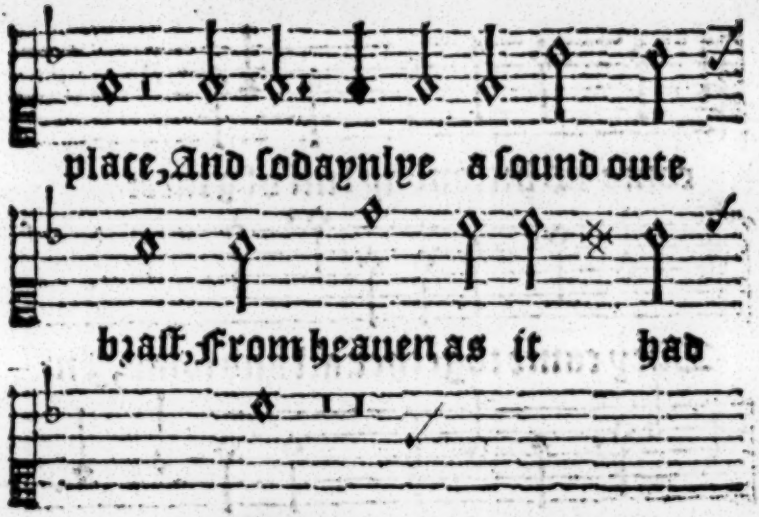


They cam together all & some Into a

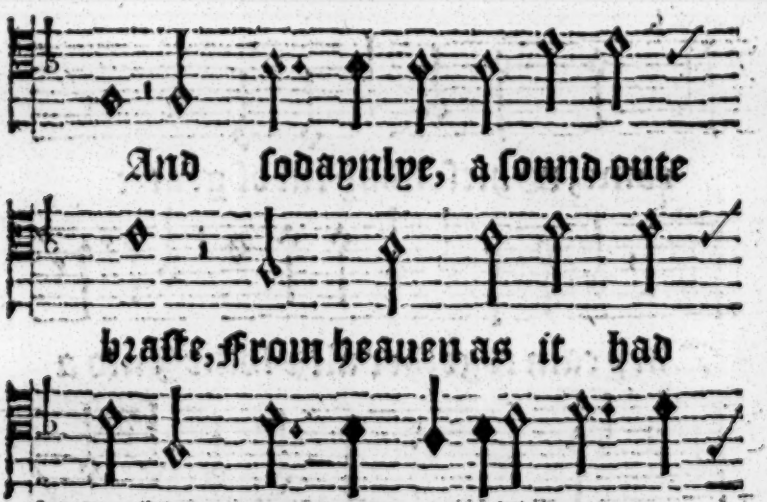


certayne place: place:

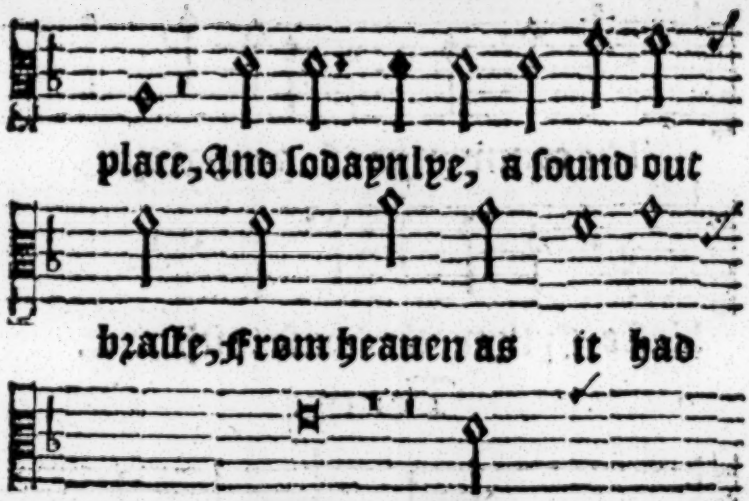
Meane.


place, And ſodaynlye a ſound oute
blaſt, From heauen as it had
bene,

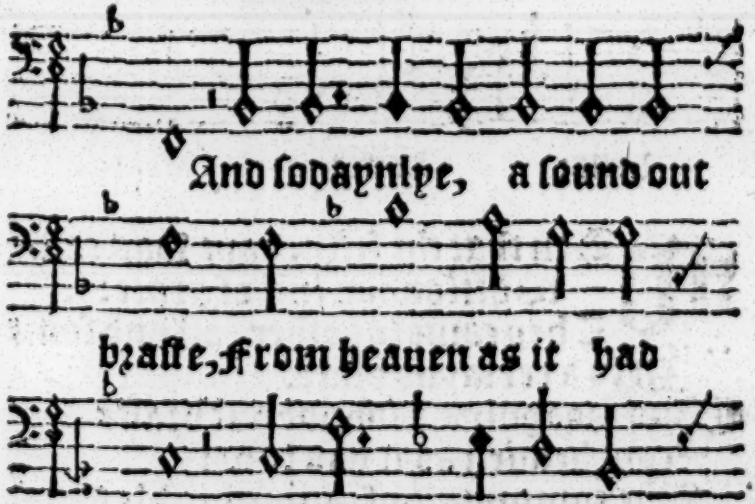
Tenor.


And ſodaynlye, a ſound oute
blaſte, From heauen as it had
bene: The commynge of a myghtye

Countertenor.



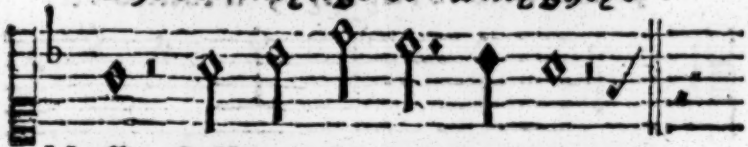
Bassus.



The.ij. Chapter.

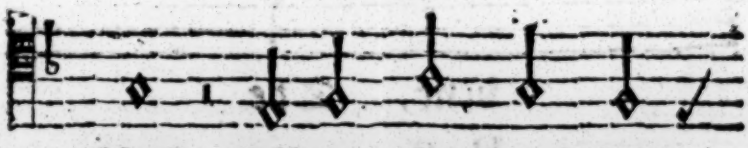
Meane.

The commynge of a myghtye

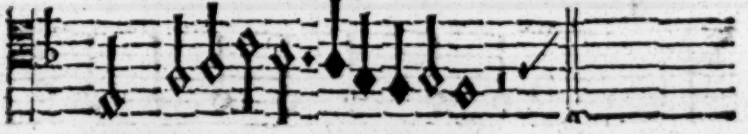


blaſte, Fyllyng the houſe with dene.

Tenor.



blaſt, Fyllyng the houſe with



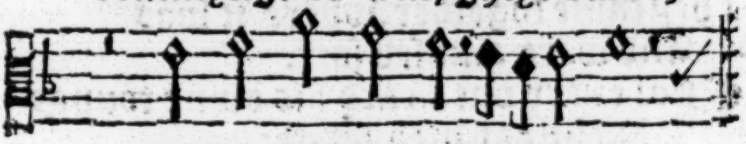
dene: dene:

WHen that the fifty, daye was come
Whitſonday full of grace:
They came together, all and ſome
In to a certayne place.
And ſodaynlye, a ſounde out braſte
From heauen as it had bene:
The commynge of, a mighty blaſt
Fyllynge the houſe with dene.

Clo-

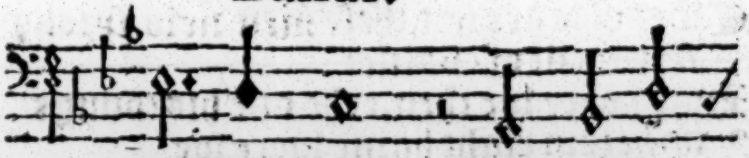
Countertenor.

commynge of a myghtye blaſte,

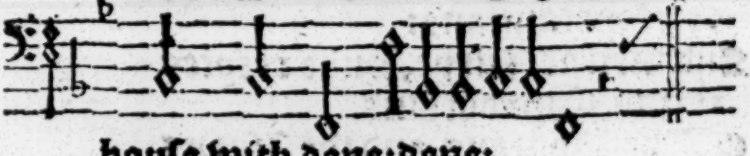


Fyllyng the houſe with dene.

Baſſus.



myghtye blaſte, Fyllyng the



houſe with dene:dene:

Clouen tounges dyd,to them appeare
Lyke as they had bene fyre:
And ſat vpon them,euery where
To fulfyll their deſyre.
The holye ghoſt,dyd them aduaunce
To tounges ryght wyſe and ſage:
Euen as the ſpyrit,gaue vtteraunce
So chaunged their language.

¶And there dwelt at, Jerusalem
Jewes that feared the Lorde:
Of euery contrey, some of them
That came to beare recorde.
¶Now whā this voyce, came thus to pas
The multitude dyd more:
They came together, where it was
And were amased sore.
¶For euery one, heard his owne tounge
That he had vsed longe:
They wondred all, bothe olde and younge
And sayde them selues amonge:
¶Beholde are not, these men new sprong
Euen out of Galile:
How heare we then, eche one his tounge
Wherein right borne were we.
¶Parthians, Medes, and Elamits
Mesopotamians:
And men of Jurye, Luke recytes
Wyth Capadocians.
¶The Pontans, and the Asyans
Phrigi, and Pamphilie
Of Egipt, and the Lybyans
Dwellinge Sirene nere bye.
¶Straūgers of Rome, Jues Proselits
Tharabians sayde thus:
They spake our tounges, which truly hyts
Of God the workes wondrus.
¶They were amasd, & sore afrayde
Wōdringe at this straunge syne:

And

And other mocked, them and sayde
They are full of newe wyne.
¶ Peter stode vp, the truetly to tell
Straynynge his voyce to them:
Of Jury and, to those that dwell
Euen at Jerusalem.
¶ Be thys wel knowne, vnto you all
And with your eares heare saye:
These are not droncke, as ye them call
Thys thyrde houre of the daye.
¶ But this is it, that spoken was
Of the prophet Joell:
In the last dayes, shall come to pas
Sayth God as I shall tell.
¶ I wyll powre out, sayth God the Lorde
My spyryte vpon all flesshe:
Your sonnes and, daughters shall recorde
Yonge men shall see thynges freshe.
¶ Your olde men shall, dreme dremes al-
On my seruauntes wyll I: (wayes
Powre out my spyrite, euen in those dayes
And they shall prophecy.
¶ Wonders in heauen, I wyll prouoke
And on the earth great chaunge:
Blode, fire and the, vapoure of smoke
Whiche shal appeare right straunge.
¶ The Sunne shal turne, into darknes
The Moone eke into blood:
Before the daye, of great Iustes
The Lorde shall thynke it good.

And

¶ And it shalbe, euen in those dayes
Who so wyll mercy craue:
And call vpon, the Lorde alwayes
Doutles he wyll hym saue.
¶ Ye Israelites, be ye not deffe
But heare thys yͤ ye can:
The Lorde Iesus, of Nazarethe
Of God approued man.
¶ Amonge you was, miraculus
Great wonders he dyd showe:
God wrought by hym, thinges wonderus
Emidst of you ye knowe.
¶ Hym haue ye taken, by the handes
To scourge him with a rod:
After he was, geuen you in bandes
By the forsyght of God.
¶ Ye haue hym crucifed, and slayne
But God agayne him rayfed:
And losed hym, from deathe and payne
In him styll to be prayfed.
¶ Because it was, impossible
To withstande his great myght:
For Dauid which was, credible
Dyd prophecie aryght.
¶ I sawe God alwayes, before me
He is on my ryght hande:
That I shoulde neuer, moued be
My heart dyd vnderstande.
¶ Great ioyes my heart, dyd fele in dede
My tounge was glad also:

My

My fleash dyd lyue, without all dzede
In hope voyde of all wo.
¶ Because my soule, to make his mone
In hell shall not left be:
Ne yet suffer, the holye one
Corruption for to see.
¶ Thou hast of lyfe, shewed me the lyght
With ioye my heart possest:
Euen with, thy countenaunce so bzyght
My soule is bzought to rest.
¶ Ye men & bzethzen, my wozdes marke
Let me speche frely haue:
Euen of Dauid, the Patriarke
For he lyeth dead in graue.
¶ And his sepulchze, doth remayne
With vs vnto thys daye:
No dout he was, a pzophet playne
And knewe what God dyd saye.
¶ Not onely saye, but also swere
And in hys othe repeate:
The fruites of hys, loynes shal pzospere
And syt vpon his seate.
¶ In that Chzist in, the fleash shoulde ryse
Ye rvght well sawe before:
And sayde he shoulde, ryse vp rvght wise
And lyue for euermoze.
¶ Hys soule shoulde not, be left in hell
Hys fleash corrupt nought shall:
God hath hym rayfed, vp right well
Wherof we wytnes all.

Syns

¶Syns now that he, by the right hande
Of God exalted is:
And by the Lorde, doth vnderstande
The holy ghostes promis.
¶Now of hys wordes, ye knowe the ende
As ye may heare and se:
Dauid to heauen dyd not ascende:
But truly thus sayde he.
¶The Lorde vnto, my Lorde dyd saye
Syt thou on my ryght hande:
Untyll I make, thy foes to staye
Thy fote on them to stande.
¶All Israell, knowe thys certayne
And therin to persist:
The same Jesus, whome ye haue slayne
God hath made Lorde and Christ.
¶When they hearde this, their hearts did (fall
And sayde Peter vnto:
And eke to the, Apostles all
Brethren what shall we do.
¶And Peter sayde, to them repent
And then Baptisme begynne:
In Christ his name, by whom God sent
Remission of synne.
Ye shall receyue, the holy goost
The promyse so dyd fall:
To you and yours, in euery coost
Such as the Lorde shall call.
¶He bare witnes, of great comforte
Exhortynge them eche one:

To saue them from, thontowarde sorte
And generacion.

They that his preachinge, dyd imbrace
Were baptist euen throughout:
There came to them, that day by grace
Thre thousande soules about.

They dyd folowe, thapostles lore
Doctrine and companye:
Breakynge their breade, and euermore
In prayer certaynelye.

And eke of euery soule the fere
Of God on them dyd fall:
Wonders and sygnes, were shewed erbe
By the apostles all. (where

And such as dyd, beleue Gods wyll
Together kept in bandes:
To haue all thynges, in comen styll
They solde their goodes and landes.

Departynge them, euen in the Lorde
As euery man had nede:
Beinge daylye, with one accorde
In the temple in dede.

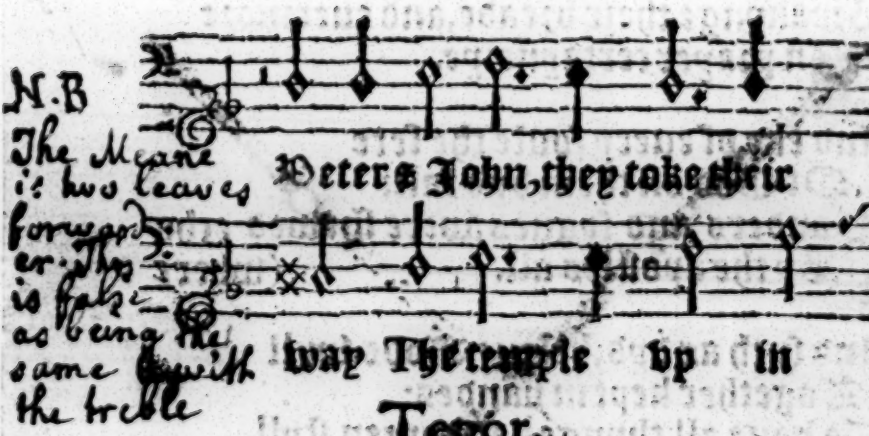
In euerye houfe, the breade to parte
Their meate to eate aryght:

With

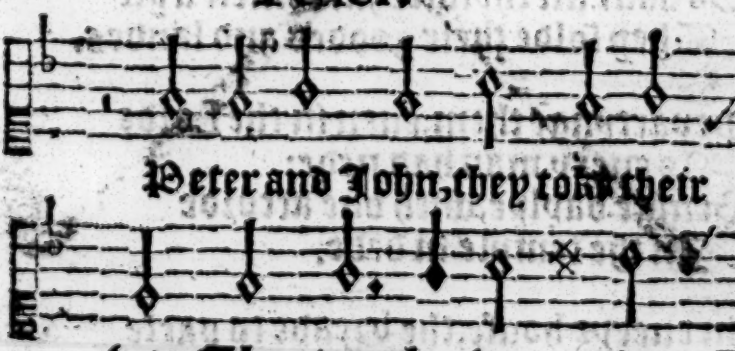
With ioye, and singlenes of hearte
Prayinge the God of myght.

They had fauour, with euery one
The Lorde added right fre:
Unto the congregacion
Suche as shoulde saued be.

Meane.



Tenor.

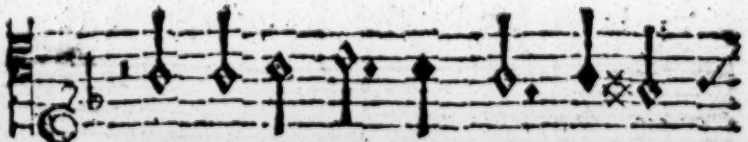


The.iij. Chapter.

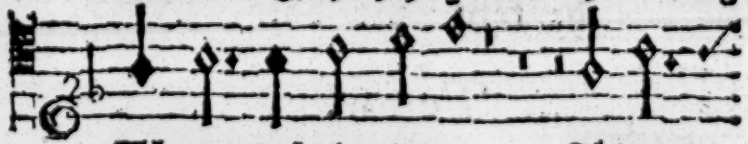
The contentes.

THE halte reſtored, is certayne
Euen to hys perfecte ſtrengthe:
And Peter preched, Chriſt right playne
As ye ſhall reade at lengthe.

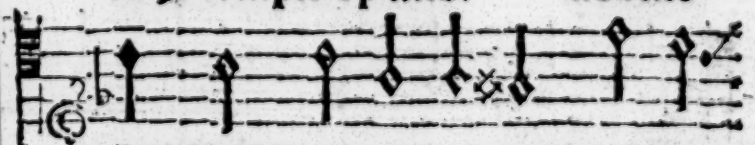
Treble.



Peter & Iohn, they toke their way

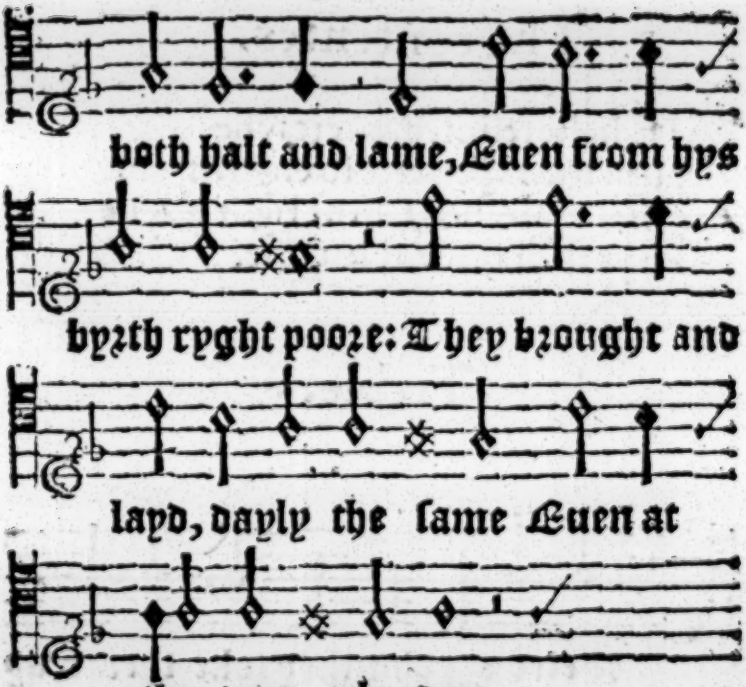


The temple vp into: Aboute



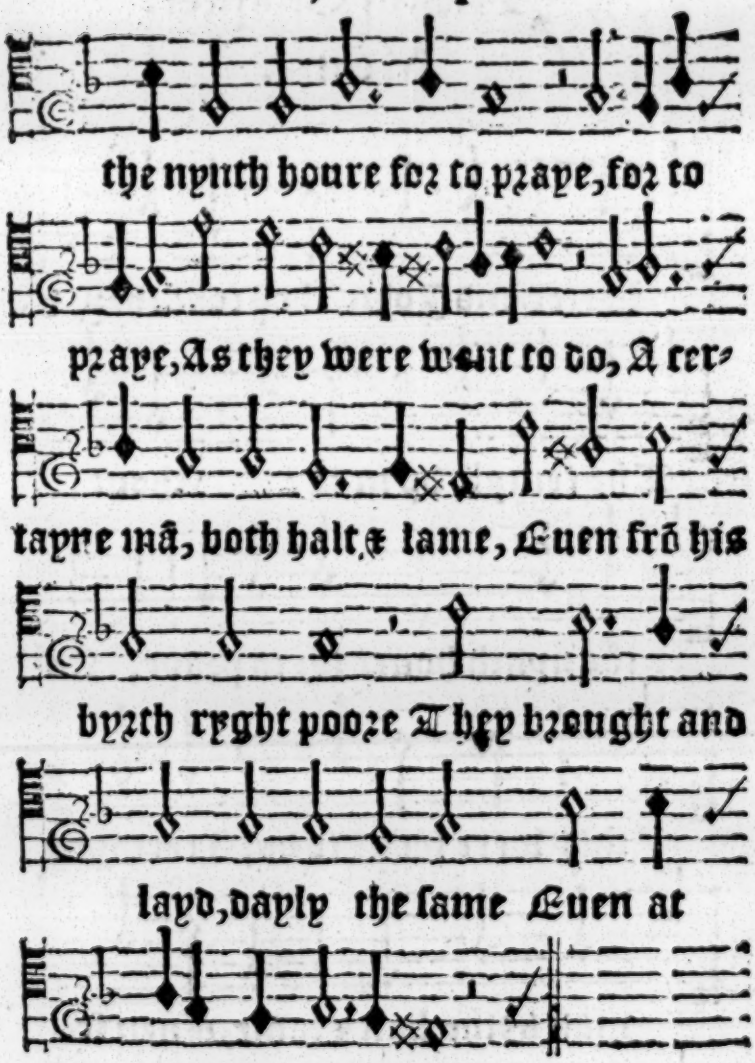
the nynth, houre for to pray As they

were wont to do. A certayne man


both halt and lame, Euen from hys
byrth ryght poore: They brought and
layd, dayly the same Euen at
the tem ple doore.

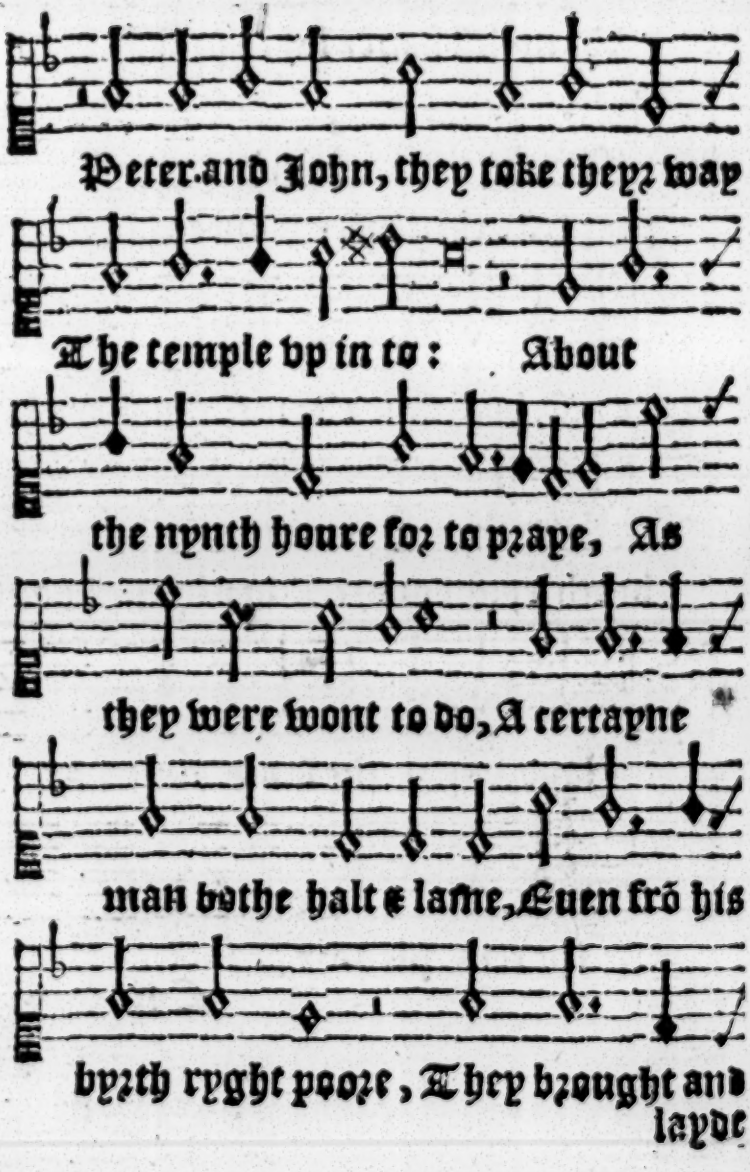
Tenor.

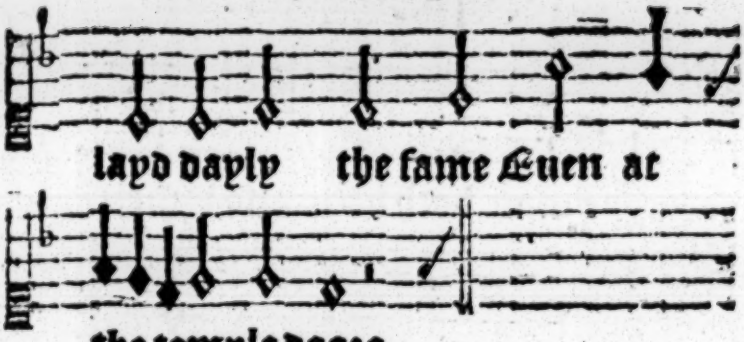
Peter and John, they toke theyr way
The temple vp in to: Aboute


the nynth houre for to praye, for to
praye, As they were wont to do, A cer-
tayne mā, both halt & lame, Euen frō his
byrth ryght poore They brought and
layd, dayly the same Euen at
the tem ple doore.

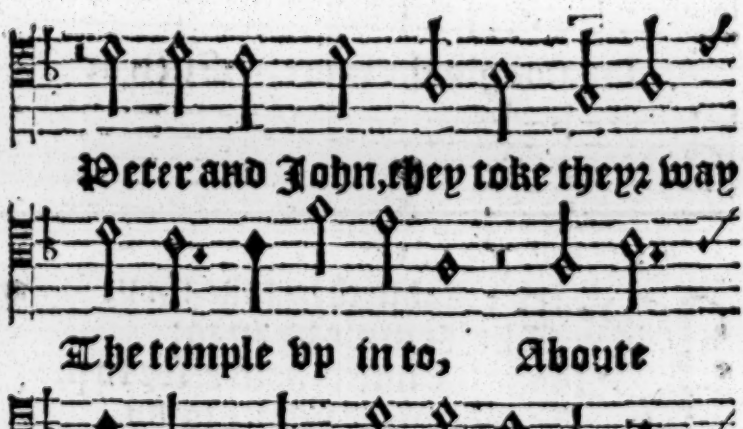
The .iij Chapter.

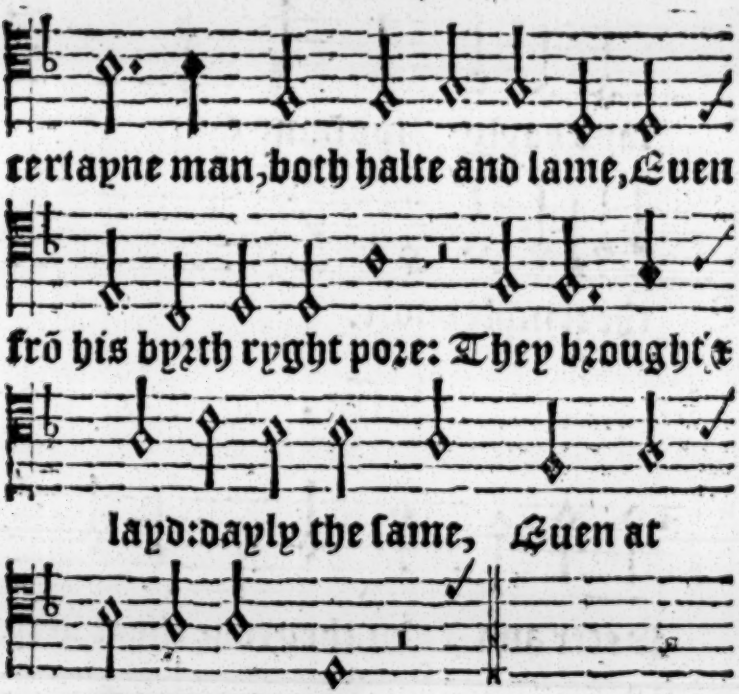
Meane.




layd dayly the same Euen at
the temple dooze.

Basse.


Peter and John, they toke theyr way
The temple vp in to, Aboute
the nynth, houre for to praye, for to
praye, As they were wont to do, A



PEter & John, they toke theyr way
The Temple vp in to:
About the ninth houre for to pray
As they were wonte to do.
A certayne man, both halt and lame
Euen from his byrthe ryght porze:
They brought and layd, daylye the same
Euen at the Temple doze.
Whiche is called, the Beutifull
That he myght almesse craue:
Of them that went, to the temple
Some helpe of them to haue.

And

And when he sawe, Peter and John
Ryght nere the temple drew:
Theyr almesse he, dyd are anon
And they both dyd him vew.

And sayde to hym, loke thou on vs
And he was well a payde:
Hopinge of them, to haue almesse
But Peter to hym sayde.

Siluer and golde, nowe haue I none
But suche as God gaue me:
By vertue of, the holye one
The same geue I to thee.

Nowe in the name, of Christ Jesus
Of Nazareth arryse:
In company, to walke with vs
And prayse the Lorde most wyse.

He toke hym then, by the ryght hande
And lyft e hym vp at length:
Upon hys feete, he straycht dyd stande
Hys bones receyued strength.

And he dyd springe, stande, walke & start
In at the temple doore:
Leppynge, praysynge, euen with his heart
The lyuynge Lorde therfore.

The people all, dyd hym well see
Prayse God for hys good state:
And they knewe well, that it was he
Whiche begged at the gate.

They were fylled, with great wondryng
And were amased sore:
Euen at thys mans, sodayne healynge
That was so lame before.

Thys healed halt, helde fast also
Euen of Peter and John:
The people ranne, to them in to
The Porche of Salomon.

When Peter saw, them wonder so
These wordes to them he spake:
Ye Israelittes, I saye of who
Thys wondrynge do ye make.

Or why loke ye, with stedfastnes
On vs as we coulde do:
By our owne power, or holynes
Thys cure thys man vnto.

The God of Abraham and Isacke
And Jacob thys hath done:
God of our fathers, without lacke
Hath glorified hys sonne.

Jesus

Jesus whom once, refused ye
In Pilates presents playne;
When he had iudged, hym to be
Loosed from deathe and payne.

But ye denyed, the holy one
A murtherer to saue:
And eke kylled, the Lorde alone
Hys lyfe ye woulde not haue.

Whiche God hath rayſed, from the deed
Wherof we wytnes can:
Through fayth in hys, name confirmed
Hys name vpon thys man.

Whome ye dyd see, and knowe also
When fayth in hym dyd ryse:
Whiche fayth hath geuen, this man vnto
Hys health before your eyes.

Nowe dere brethren, I knowe that ye
Haue done thys wycked dede:
Through ignorauncе, as semeth me
Whiche dyd your rulers leade.

But God before hande, he dyd vtter
And eke his prophetes wylled:
To teache that Christ, the death shoul suf-
Which he hath now fulfylled. (fer

Repent ye now, I say repent
And turne to vs this daye:
That all your synnes, nowe euident
May cleane be done awaye.

For when the tyme, of refreshynge
Shal come to vs with spede:
In presentes of, the Lorde and Kynge
Aboue all Kynges in dede.

And when God shall, hym sende the day
Before preached to vs:
Vnto you all, which is to saye
The Lorde and Christ Iesus.

Whiche must haue heauen, vntyl al thyng
Whiche he hath spoken playne:
By Prophetes syns, the first begynnyng
Restored be agayne.

For Moyses to, the fathers sayde
The Lorde rayse vp wyl he:
A Prophete, vnto you for ayde
Muche lyke euen vnto me.

Hym shal ye heare, and not controule
But in hys wordes reioyce:
The tyme wyl come, that euery soule
Whiche wyll not heare hys voyce

Shal-

Shalbe destroyed, without all dout
Which tyme wyl not be longe:
That all such shall, be cleane throune out
The people from amonge.

The Prophetes all, syns Samuell
And thence forth hath alwayes:
Tolde of the truth, ryght passynge well
And eke spake of these dayes.

The Prophets children, all are you
That by the couenaunt came:
To our fathers, whiche God dyd vow
And sayde to Abraham.

In thy sede shall, the kynredes all
On earth be blest in vs:
Fyrste vnto you, God dyd vp call
Hys onelye sonne Jesus.

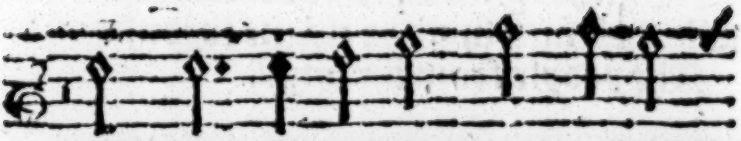
And hym he hath, sent vnto you
Eche one of you to blesse:
That euery one, of you shoulde now
Tourne from hys wicke dnesse.

THE Apostles, vvere in pryson cast
They vvere to preache forbod:
But they toke them, to prayer fast
Renouncynge men for God.

When

The.iiij.Chapter.

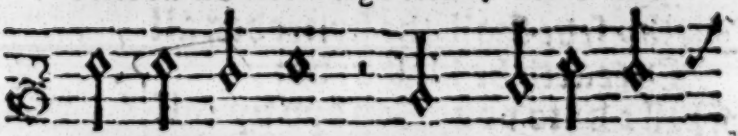
Trebel.



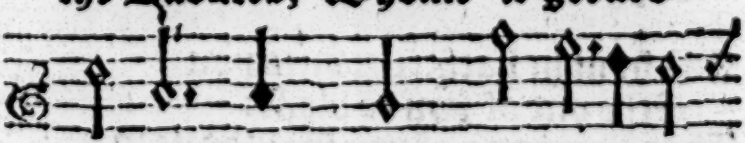
When that the people, taught they had

There came to them doutles: Priests &

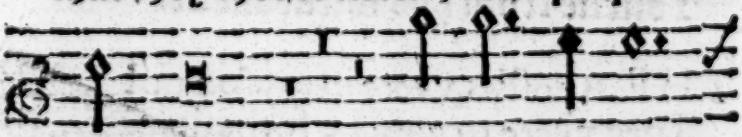
rulers as men nye mad, And eke



the Saduces, whome it greued



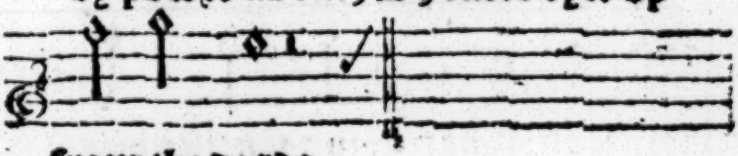
that they should mone, The people and



them leade, That Jesus Christ

by

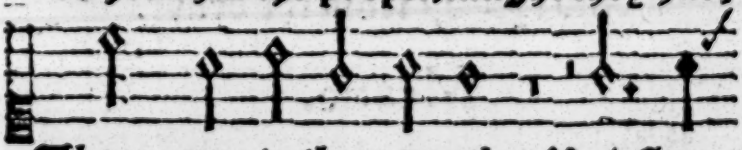
by powre aboue, Shoulde ryse vp



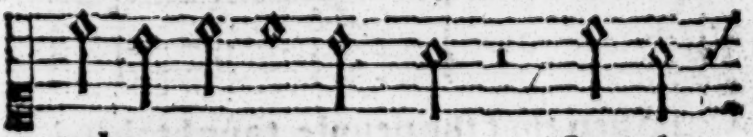
from the deade.

The Tenor.

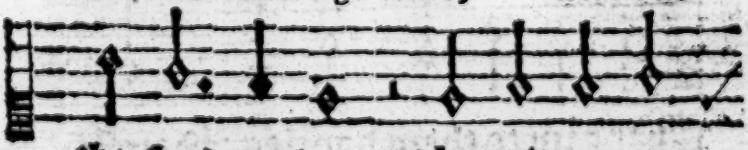
When that the people, taught they had,



There came to them doutles: Priests &



rulers as men nye mad, And eke

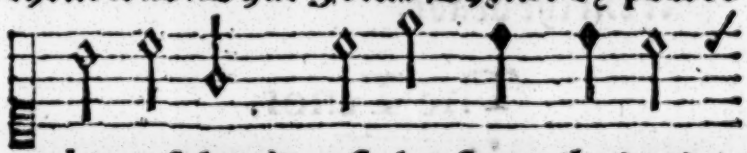


the Saduces, Whom it greued

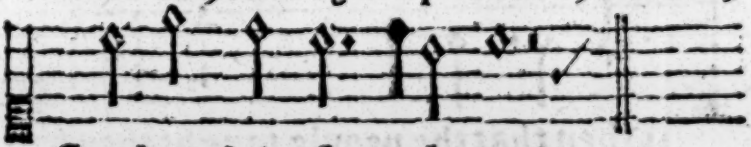
that

that they ſhould moue, The people and

them lead: That Jeſus Chriſte by power

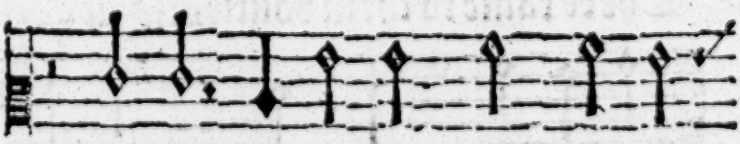


aboue Should ryſe vp from the deade,

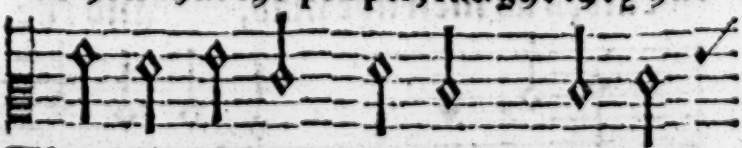


ſhould ryſe vp from the deade.

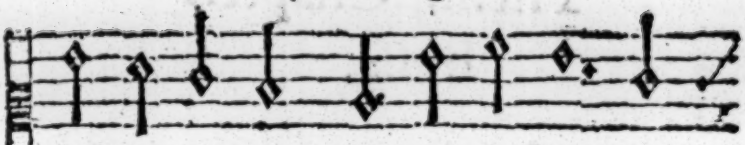
Meane.



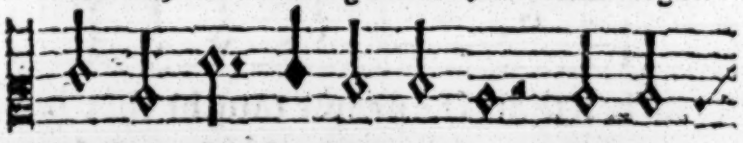
When that the people, taught they had



Ther rain to them doubles: Prieſts and



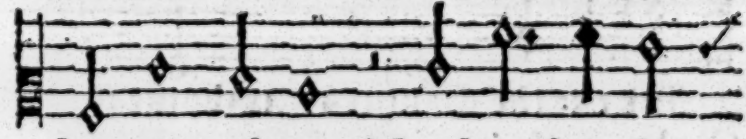
rulers, as men nye mad, as men nye



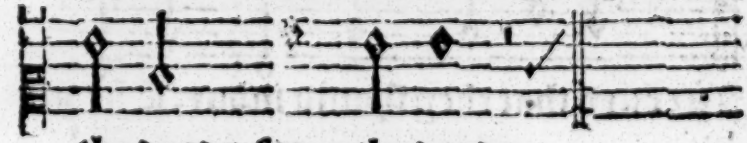
mad, And eke the Saduces, whom it

greued, that they should moue The people

and them leade, That Jesus Christe,



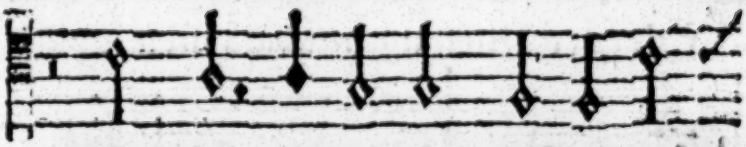
by powre aboue, Should ryse vp from



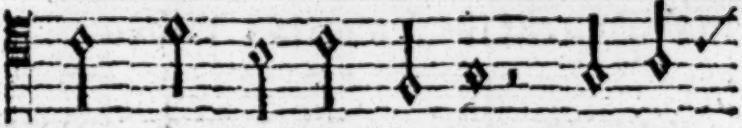
the deade, from the deade.

The.iiij.Chapter.

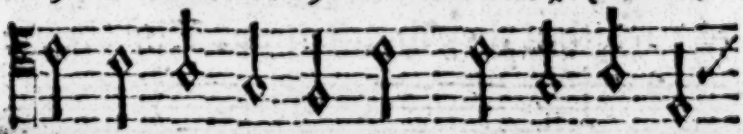
Basse.



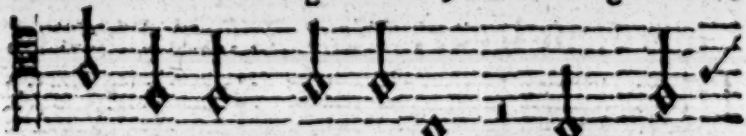
When that the people taught they had



There came to them doutles: Priests &

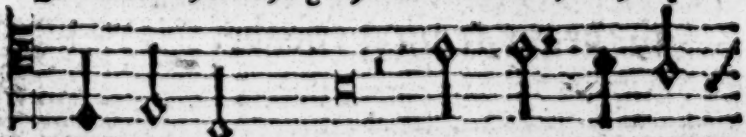


Rulars as mē nye mad, as mē nye mad,



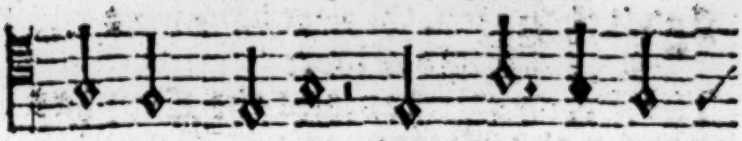
And eke the Saducees whome it

greued that they should moue, The peo-



ple and them leade: That Jesus Christ

by



by powre aboue Shoulde ryse vp from

the deade, from the deade.

WHen that ỹ people, taught they had
There came to them vntles:
Prieſtes & rulers, as men nie mad
And eke the Saduces.

Whome it dyd greue, ỹ they ſhould moue
The people and them leade:
That Jeſus Chriſt, by powre aboue
Shoulde ryſe vp from the deade.

And they layd hãdes, on the ſtrayght way
And put them all aſyde:
In priſon kaſt, tyll the nert days
For it was then euentyde.

But thoſe that heard, the worde euen then
Beleued out of hande:
The numbre then, of thoſe wonne men
Was well nye fyue thouſande.

And it chaunced, the next daye was
Eche ruler and Elder:
The Scribes Annas, and eke Cayphas
John and Allexander.

And eke all those, that were with them
There of the hye Priestes kyn:
Then gathered at, Jerusalem
Where they were then brought in.

And when they stode, before the same
They axed them sayinge:
Shew by whose powre, or in whose name
That you haue done thys thynge.

Peter ful of, the holy goost
Sayde vnto them ryght well:
Ye rulers all, both lest and moost
And chiefe of Israell.

If we thys daye, muste testify
Of the good dede and dole:
Delt to the sicke, man and eke by
What meanes he is made whole.

Be it well knowen, to them that lyst
And ye that rulers be:
That in the name, of Jesus Christ
Of Nazareth worke we.

Where home

Whome ye haue, crucified and slayne
God hath from death now rayled:
By whome this man, is whole certayne
The Lord therfore be prayled.

This is the cheke stone cast a syde
Of you that buylders be:
Whiche in the chiefe place shall abyde
Of the corners saye we.

For neyther is there, saluacion
In anye sauinge he:
Nor other name, there is not one
Wherin made safe we be.

When they beheldе, the boldnes then
Of Peter and of John:
And knewe them both, vnlearned men
And laye people eche one.

They dyd muche muse, and knew suerly
That they were with Jesu:
And dyd beholde, the man stand by
The whiche was healed new.

Commaundynge them, to stande asyde
And from their counsell goo:
Consultinge there, and sayde prouyde
We ith these men what to do.

A wondrus signe, is done by them
And eke is iustly knowne:
To all them in, Jerusalem
The thynge abrode is blowen.

But that they shal, hence forth therfore
No further noyse the same:
Let vs charge them, to speake no more
To no man in hys name.

They gaue to them, commaũdment new
That they should no man ayde:
To preache or teache, of their Jesu
But Peter and John sayde.

Yf it be ryght, as ye thynke it
In syght of God the Lorde:
Your wordes to kepe, Gods to omit
Juge ye and so recorde.

For we wyl speake, the truth euen so
Wherof we knowe the grounde:
They threatened them, and let them go
No faut in them was founde.

The people also, praysed God
The lame awaye went rounde:
Who was of age, ful fourty and od
Which was made whole and sounde

As soone as they, were then let go
They to their felowes went:
Erpzeſſynge their, great payne and wo
And eke impziſonment.

By the hye Pzieſtes, and Elders all
And what to them they ſayde:
When they heard that, they loude dyd call
And gaue God thankes foz ayde.

And ſayde thou Lozde: thou God of blys
Madſt heauen and earth foz vs:
The ſea and all, that ther in is
By whome Dauid ſayd thus.

Why dyd the heathen, fume and fret
What rage in them now ſpzynges
Why dyd the Iuithe, people ſet
Their myndes vpon vayne thynges.

The Rynges and Rulers, dyd perſiſt
In wycked councell longe:
Agaynſt the Lozde, and hys ſonne Chziſt
Whiche he ſent vs amonge.

Foz of a trueth, agaynſt the Lozde
Whome thou annoynted haſt:
Herod, Pilate, with one accozde
Helde with the Gentyls faſt.

The people eke, of Israell
Increased more and more:
To do what thy, handes and counsell
Determyned before.

Nowe Lorde beholde, their threatnynge
And graunt to thy elect: (sworde
With confydence, to speake thy worde
Good Lorde do vs protect.

So that thyne hand, stretche forth ỹ same
Healyng and signes to vs:
That we do wonders in the name
Of thy dere sonne Jesus.

As soone as they, had prayed anone
The place began to shake:
They were full of, the holye one
The worde boldly they spake.

The multytude, that dyd beleue
Were of one spirit and harte:
Eche one to other styll dyd geue
In common they dyd parte.

And with great power, they dyd witnes
The resurrection all:
Of Jesu Christ, yea and doutles
Great grace on them dyd fall.

The. iiij. Chapter.

Not one amonge, them all dyd lacke
For who had house and lande:
Solde all and dyd, kepe nothynge backe
To haue in hys owne hande.

They layde all downe, at the fete than
Of thappostles in dede:
Distributynge to euery man
Accordynge to hys nede.

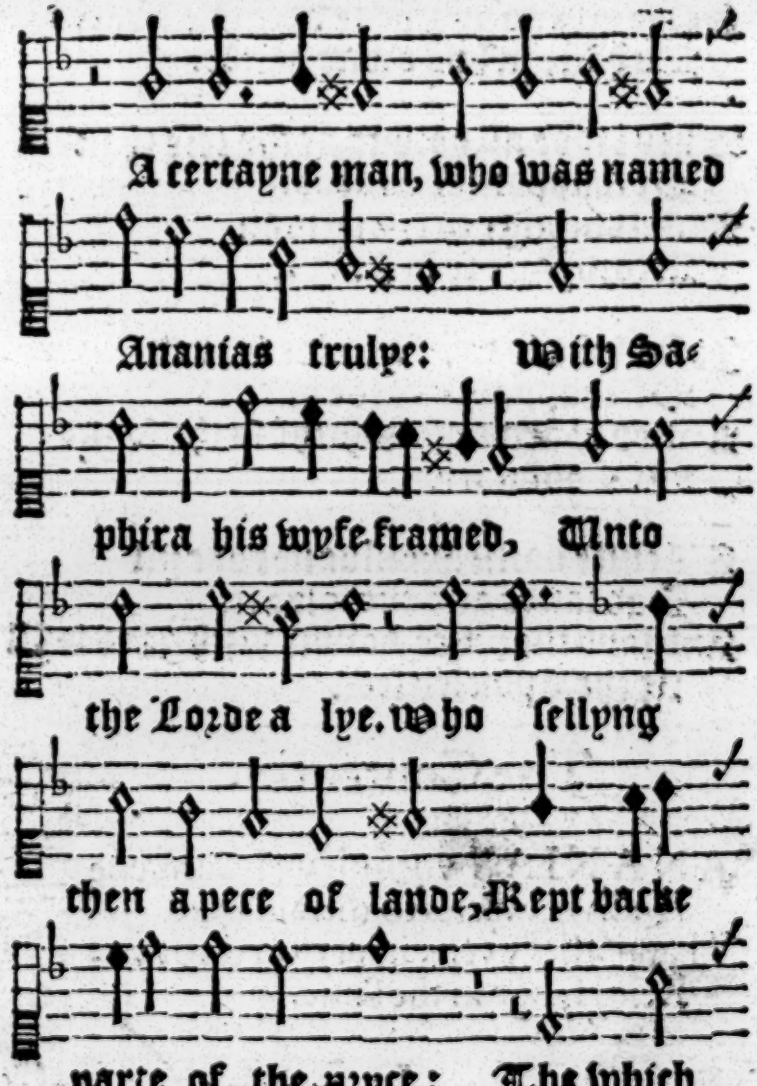
Joses who was, of an olde wonne
Of thappostles eche one:
Called Barnabas, whiche is the sonne
Of Consolacion.

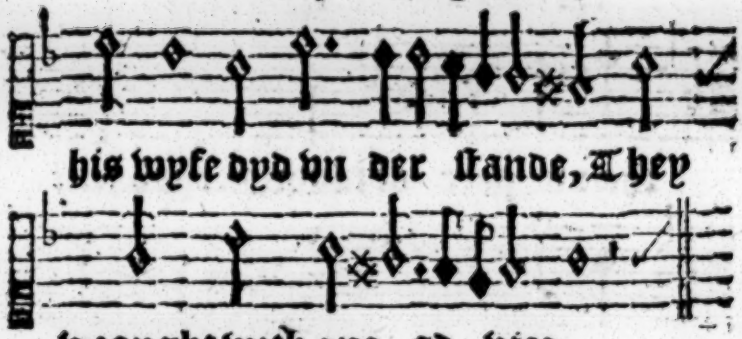
A Leuite borne, woulde not doe yll
Had lande and eke solde it:
And layd the pryce, downe with good wyll
At the Apostles feet.

The Contentes.

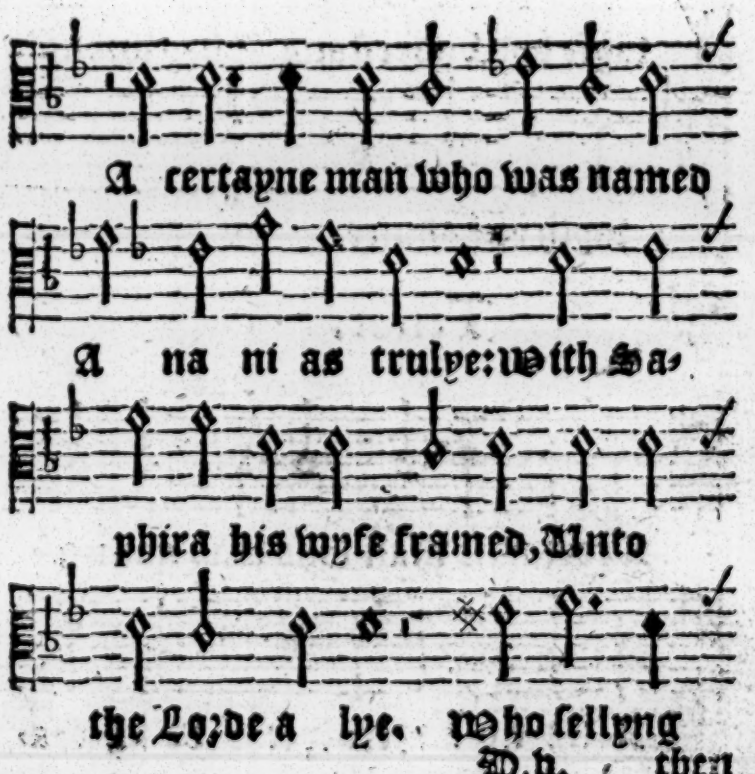
ANANIAS vntruth vvas knovvne
And hys vvyues to their shame:
Thappostles vvere, in pryson throvvne
Reioysynge in the same.

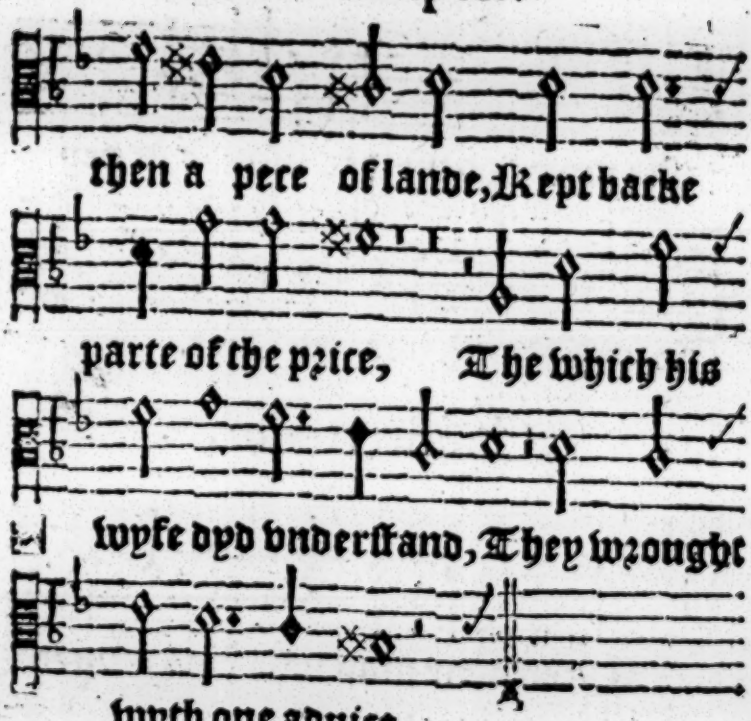
The.iiij.Chapter Meane.



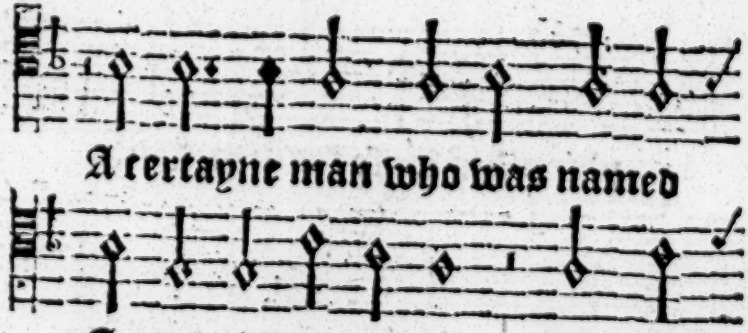


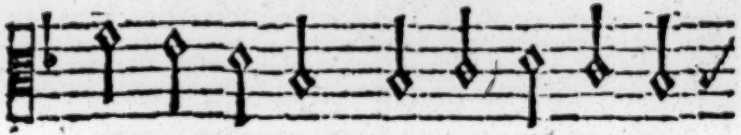
Countertenor.



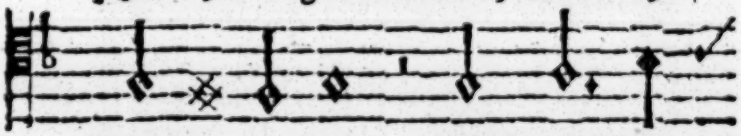

then a pece of lande, Kept backe
parte of the p̄ice, The which his
wyfe dyd vnderstand, They wrought
wyth one aduice.

Tenor.

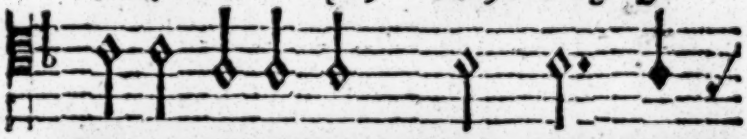

A certayne man who was named
A na ni as trulye: With Sa-



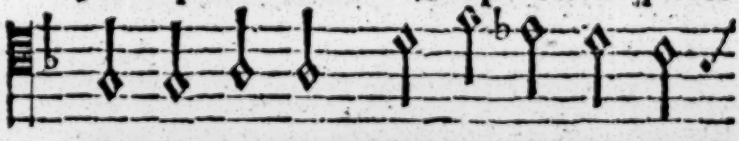
phira his wyfe framed, Vnto the



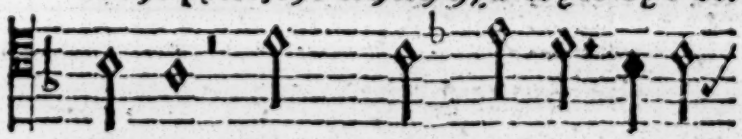
Lorde a lye, Who sellynge



then a pece of lande Kept backe parte



of the price, the which hys wyfe dyd vn



derstand, They wrought w one aduice,

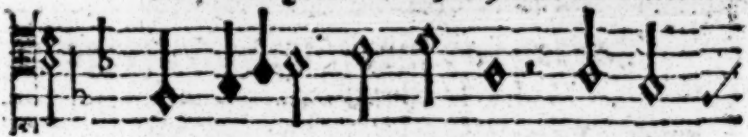
with one aduice, they wrought.

Acer=

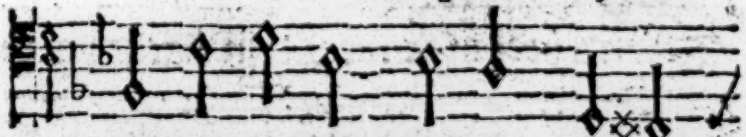
The.iiij.Chapter

Basse.

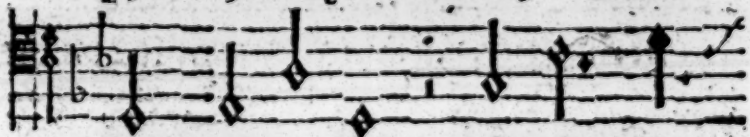
A certayne man, who was named



A na ni as trulye: With Sa-

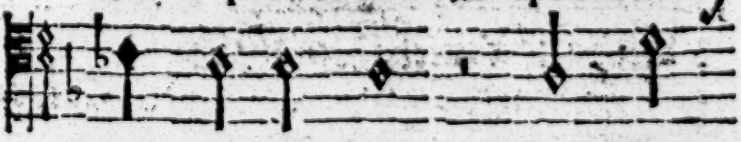


phira his wyfe framed, Unto

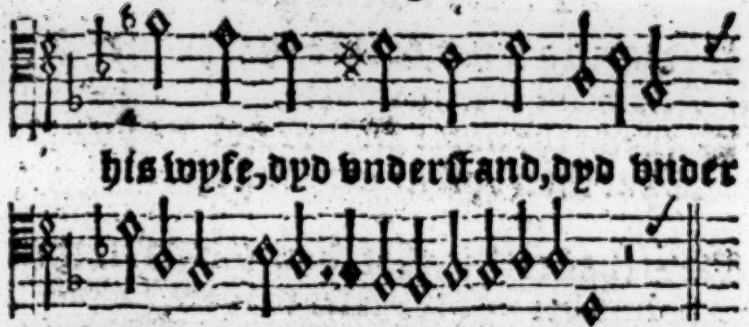


the Lorde a lye. Who sellyng

then a pece of lande, Kept backe



parte of the price The which



A Certayne man, who was named
Ananias trulye:
With Saphira hys wyfe framed
Vnto the Lorde a lye.

Who ſellynge then, a pece of lande
Kept backe part of the pryce:
The whiche hys wyfe, dyd vnderſtande
They wrought with one aduyce.

The other part, then layde downe was
At the Apoſtles fit:
And Peter ſayde, Ananias
By what meanes chaunceth it.

That Sathan hath, fylled thyne harte
To cauſe thee thus to lye:
Vnto the holy, ghoſt and parte
Of thy lyuelode denye.

Per-

Pertayned it not, to thee that howre
And after it was solde:
Was not the parte, in thyne owne powre
That thou dost nowe witholde.

Now chaũceth it, that thou shouldest then
Thus brynge thy selfe to wo:
Thou hast not lyed, onely to men
But vnto God also.

And when he was, trulye thus tryed
Hys doyinges was abhorde:
He strayght gaue vp, the ghost and dyed
For triflynge with the Lorde.

Great feare then came, vpon eche heade
That thys dyd heare and see:
The yonge men rose, vp and hym leed
Where he shoulde buryd be.

And it chaunced, within the space
Of thre houres thys was done:
Hys wyfe not knowynge came in place
Appearynge there ryght soone.

And Peter sayde, to her tell me
Solde ye the lande for thys:
And she ryght soone, to hym sayde ye
I haue sayde as it is:

Then

Then Peter sayde, I wyll recorde
That ye dyd both consent.
To tempt the spyrit, of God the Lorde
As it is cuydent.

Beholde the fete, of them that haue
Buryd thy make thys daye:
Be redye to, put thee in graue
Then she fell dead strayght waye.

The yonge men then, came in and sounde
Her dead lyinge at hande:
They bare her forth, and in the grounde
Layde her by her husbande.

And therwith came, on them great feare
That sawe thys done of ryght:
Euen on all those, that then were there
To see that feareful syght.

By the Apostles handes was wrought
Ryght straunge and wondrus thinges
Amonge the people, which then sought
To heare their good tydynges.

With one accorde, they all were gone
To prayse their Lorde and Kynge:
With in the porche, of Salomon
And that with thankes geuynge.

Of thother sort, there was not one
Durst ioyne hym selfe them to:
And yet of them, some longe had gone
To learne the best to do.

The numbre of, those men that dyd
Beleue the Lorde hys lore:
Men and women, God be praysed
Encreased more and more.

That in so much, they brought bedsteades
For sycke in to the stretes:
And some were layed, in standyng beddes
And eke some in palletes.

That at the least, Peter myght come
Nye to them that laye there:
When he came by, to shadow some
Of them that sore sycke were.

Ther came also, a multitude
From cityes rounde aboute:
To Jerusalem, to seclude
Sycknes from them throughout.

And such as were, vexed euen there
With vncleane spirites eche one:
Were brought to them, then euery where
And were made whole anone.

The chiefe prieſt then, roſe vp certes
And all that with hym were:
Whiche is the ſect of Saduces
Who then dyd ſtampe and ſteare.

Of thappoſtles, not one went quight
In priſon they were ſet:
The angell of the Lorde by nyght
Them out of priſon let.

And brought them forthe, & eke ſayde than
Go ſteppe forth and ſpeake ryfe:
With in the Temple, to euery man
The wordes now of this lyfe.

When they heard ỳ, they with good wyll
Into the temple went:
Soone in the morne, for to fulfyll
The Lordes commaundement.

The chiefe prieſt came, and they that were
Wyth hym in that forenone:
And called councell, to them there
To knowe what myght be done.

Then of the children of Iſraell
The elders were alſo:
Of them that ſat, there in councell
And bade come for them goo.

When they then went, to them that had
The prison then in cure:
They dyd retourne, as men nye mad
Shut was the prison sure.

The kepers standynge at the doze
To wayt vpon their charge:
And yet of them, they had no poze
God had set them at large.

When the chiefe priest, and he that is
Euen of the temple chefe:
And eke the hye prisses, heard of this
They mused with muche grefe.

Then came one forth, and sayde beholde
Those that in prison were:
Stande in the churche, and are full bolde
To teache the people there.

The ruler went, with dilygence
And ministers of trust:
Which brought them with, out violence
For they feared the worst.

Lest that the people, shoulde them stone
And so their purpose fayle.
They brought them secretly alone
Before the whole counsayle.

The

The chiefe priest sayde, to them at large
Be ye not worthye blame:
Syth that we dyd, you straynghtly charge
Not to teache in thys name.

Beholde he sayde, then vnto them
The Lorde of your Jesus:
Hath fylled all, Jerusalem
To bryngе hys bloude on vs.

Peter and John, they coulde not staye
But boldly sayde euen then:
We ought of ryght, God to obaye
Before you that are men.

The God of our, fathers rayled
Jesus our helpe to be:
Whome ye haue slayne, and eke hanged
Vnlustly on a tre.

God rayled hym, with hys ryght hande
To saue suche as repent:
That Israel, myght vnderstande
Hys mercye to them sent.

And we be recordes of thys cost
Concernynge our comfort:
And eke also, the holy ghost
Geuen to the loyall sort.

They hearynge that, their wrath dyd swel
And sought meanes them to sley:
Then stode vp one, of their councel
An auncient phariſey.

Who was named, Gamaliell
A doctor of the lawe:
Amonges them all, he dyd excell
Of whom they stode in awe.

He dyd commaunde, to put asyde
The apostles then straycht waye:
That none of them, shoulde there abyde
To heare what he woulde saye.

Ye men of Israel, take hede
Beware what ye entende:
Agaynst these men, or ye procede
Marke what wyll be the ende.

Before these dayes, one Theudas
Arose wyth bragge and bolke:
Foure hundred men, then slayne ther was
There gathered in hys holke.

And all the rest, that there abode
That vnto hym had sought:
Were scatred here, and there abrode
And straycht way brought to nought.

And

And after that, arose a man
Judas of Galile:
When tribute first, with them began
Men thynkynge to be free.

So that muche people to hym drew
Whiche was to theyr decaye:
For death to hym, dyd then ensew
Be slayne they ded awaye.

And now I saye, refrayne you then
And let these men alone:
For yf their counsel, be of men
It wyl decaye anone.

But yf it be, of God certayne
Ye can it not deface:
But shalbe founde, to striue in vayne
And fight agaynst Gods grace.

And then to hym, they dyd agree
And called the apostles all:
They bete them all, none dyd scape free
Suche chaunce to them dyd fall.

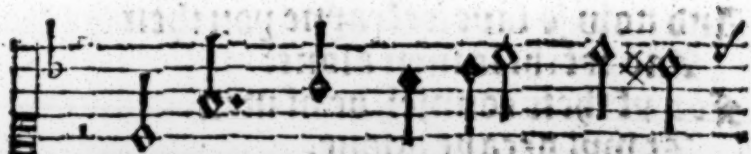
And gaue to them, commaundement new
When they had beate them so:
To speake no more, of their Jesu
And then they let them go.

The.vj.Chapter.

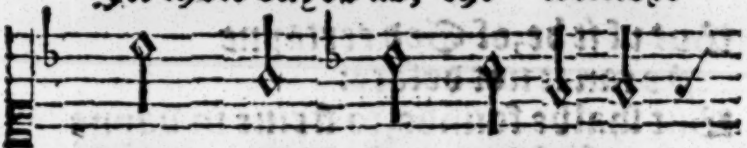
From that counsell, they dyd depart
Reioysynge in the same:
That they myght bydc, such payne & smart
Onely for Christ hys name.

And in the temple, the dyd teache
The trueth playne to discus:

Meane.



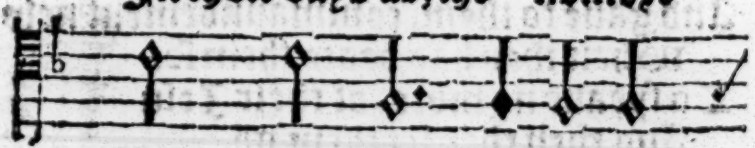
In those dayes as, the nombre



playne, Of the disciples

Tenor.

In those days as, the nombre



playne, Of the disciples

grew

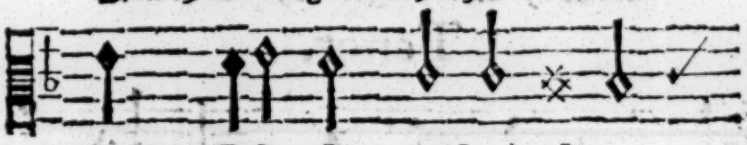
The.vj.Chapter.

In euery houſe, ſtyll they preache
The Lorde, and Chriſt Ieſus,

DEACONS appoynted, to the borde
To miniſter at their nede:
And the Apoſtles, to the vvorde
Steuen vvas accuſed in dede.

Countertenor.

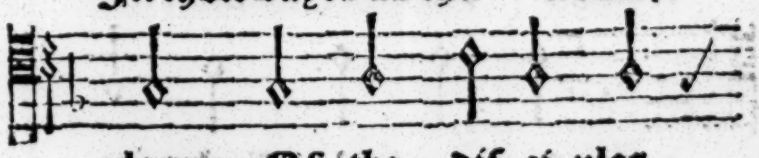
In thoſe dayes as, the nombre



playne Of the diſ ci ples

Baſſus.

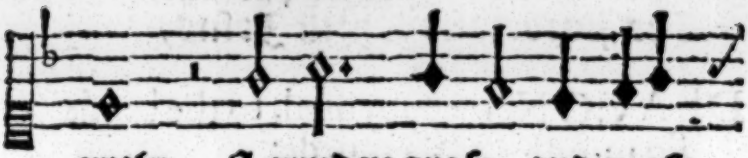
In thoſe dayes as the nombre



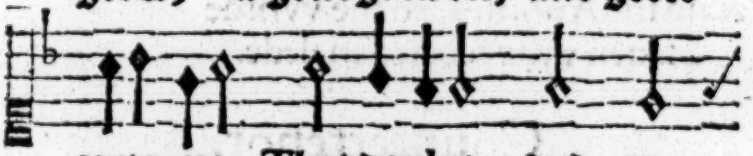
playne, Of the diſ ci ples

The. vj. Chapter

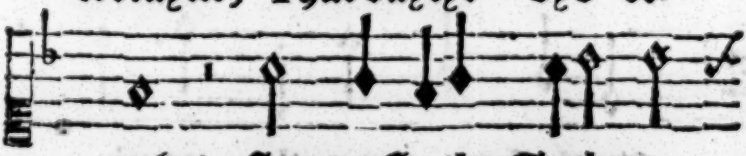
Meane.



grew, A grudge arose, and greſe

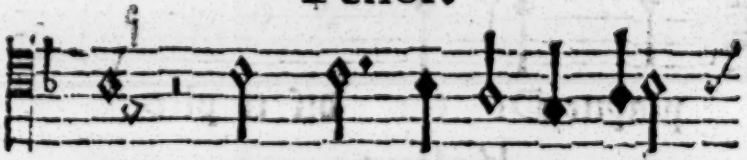


certayne, That daylye dyd re-

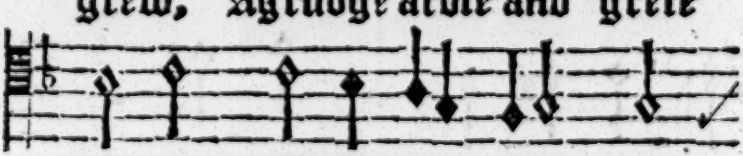


newe, Amongſt the Greks a-

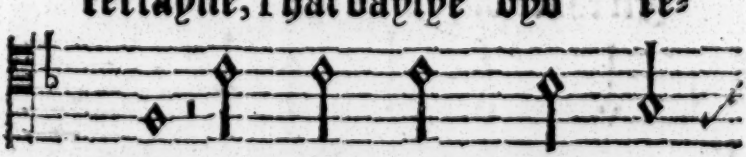
Tenor.



grew, A grudge arose and greſe

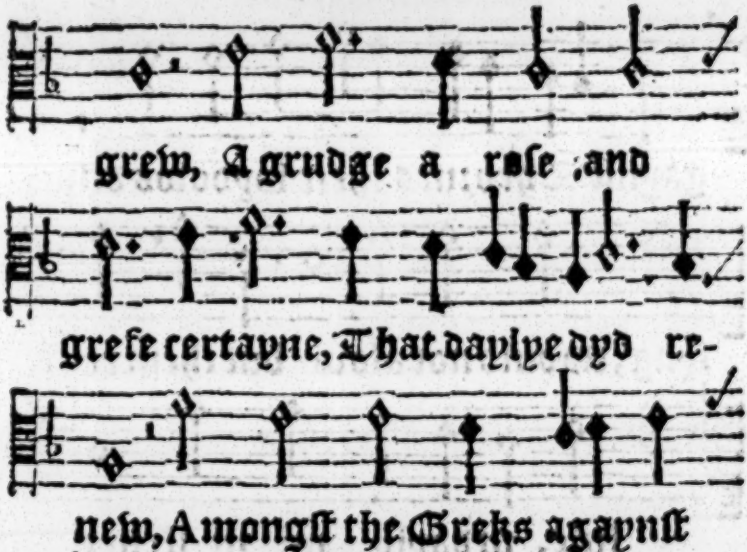


certayne, That daylye dyd re-



newe A mongſt the Greks, a-

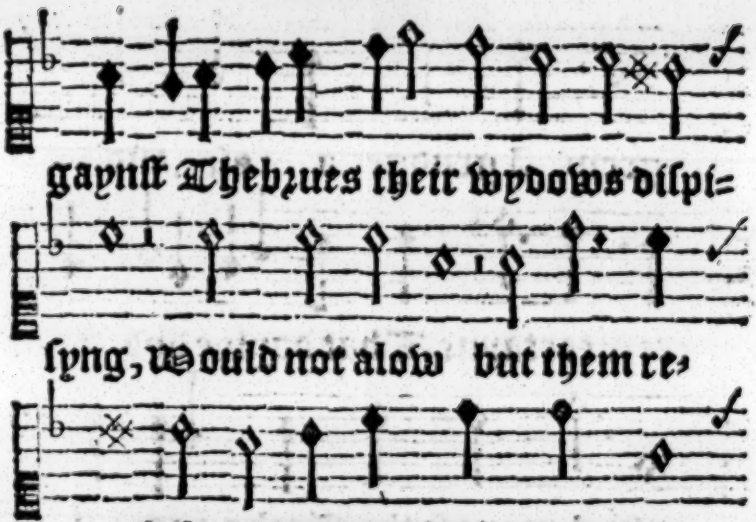
Countertenor.



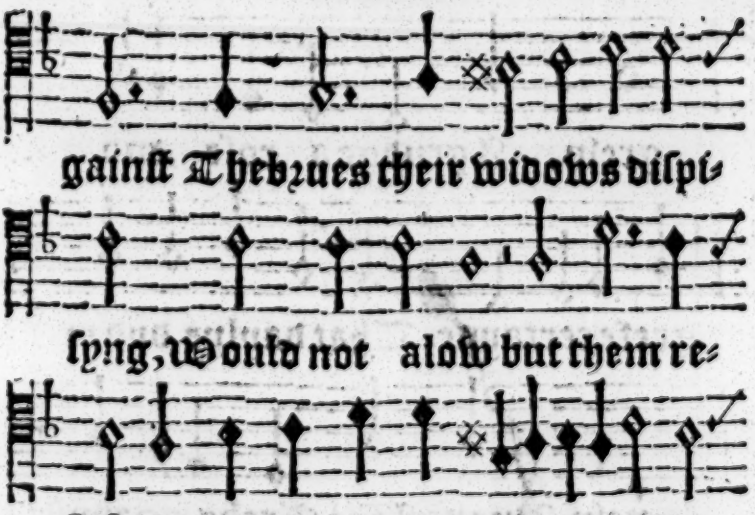
Basse.

The.vj.Chapter.

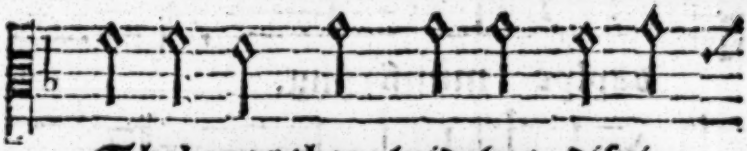
Meane.



Tenor.



Countertenor.



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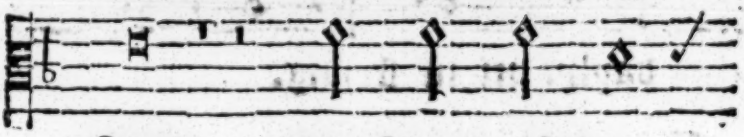

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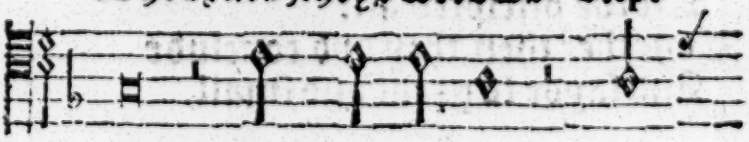
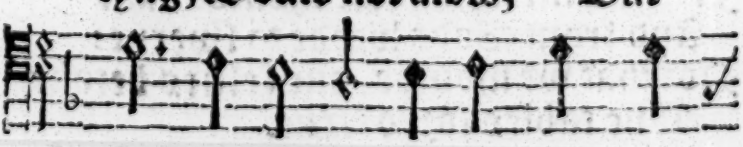
but them re fuse, in

Bassus.

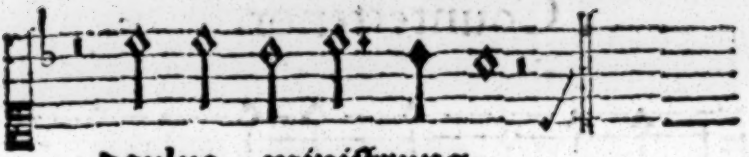
Thebzues, theyz widows dispi-



syng, Would not alow, But



them refuse In daylye mini-



IN thoſe daies as,the nũbre plaine
Of the diſciples grewe:
A grudge aroſe,& greſe certayne
That dayly dyd renewe.

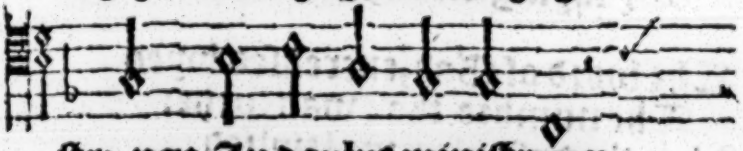
Amõgeſt the Grekes, agaynſt Thebrues
Their widdowes deſpyſynge:
Woulde not alowe,but them refuſe
In daylye miniſtrynge.

The twelue called,the multitude
Of the diſciples all:
Together then,they dyd conclude
And ſayde to great and ſmall.

It is not mete,that we ſhoulde ſake
And from Gods worde to ſwerue:
Nor that we ſhoulde, our ſelues betake
The tables for to ſerue.

Wherfore

dayly miniſtryng, miniſtryng.



ſtryng, In daylye miniſtryng.

Wherfore brethren, amonge you ſeke
Seuen men of honeſt fame:
Ful of the ſpyrit, and wiſdome eke
To take in hande the ſame.

But we our ſelues, wyll ſtyll applye
Not caryng for the borde:
To praye and preache, continuallye
And miniſter the worde.

Unto theſe wordes, of good effect
Agred bothe leſt and moſt:
And faythful Steuen, was then elect
Full of the holy Ghoſt.

Philip Prochor, and Permenas
With Nican dyd approche:
So dyd Simon, and Nicolas
Conuert of Antioche.

Be-

The.vj. Chapter.

Before thappostles in their state
Not wayed by goodes or landes:
But after prayer, were approbate
By laying on of handes.

The word of God, encreased wyed
The numbre then was further:
That the dysciples multiplied
With in Jerusalem muche.

Theyr former lyfe, they dyd repent
And so dyd manye, a prist:
Which then became, obedient
Unto the fayth of Christ.

And Steuen then full, of fayth and power
Great wonders shewed he:
So that the people euery hour
Straunge miracles myght se.

Out of the synagoge dyd lepe
Some sectes of hypocrites:
The lybertins, one sect we clepe
Another Syrenytes.

Lykewyse of Alexandria
And men bothe more and euen:
Of Cilice and of Asia
Disputed styll with Steuen.

The

The spite they coulde, not ouercome
So God dyd hym aduaunce:
With great knowledge, & highe wisdome
Suche was then his vttraunce.

They sent in men, hys wordes to trye
Whiche came and sayde doutles:
We heard him speake, blasphemusly
Agaynst God and Moyses.

And they dyd moue, the people there
The Scribes and elder sorte:
With force to bringe, hym in daunger
By meanes of false reporte.

Before the councell, they hym brought
And matters dyd deuyse:
As false witnes, had then out sought
Whyche was nothynge but lyse.

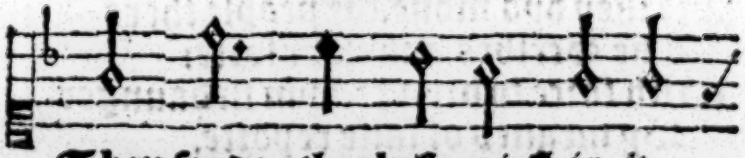
And sayde thys man, wyll not refrayne
Blasphemus wordes to sounde:
Thys holy place, he doth disdayne
Our lawe thus confounde.

Thus he in effectes, with poyson breathe
Our fayth for to deface:
And sayth Jesus, of Nazarethe
Shall soone destroye thys place:

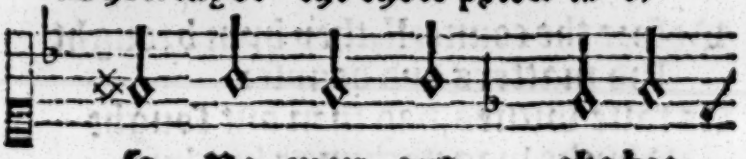
And so shall chaunge, the ordinance
That Moyses gaue to vs:
Which is to vs, no small greuance
By meanes of this Jesus.

The councell then, in that their rage
Dyd beiwe hym in their syght:
And dyd beholde, his fayre visage
Moste lyke an Angell bryght.

Meane.



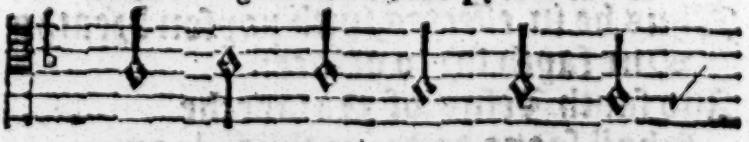
Then sayde the cheefe priest is it



so, ye men and eke bre-

Tenor.

Then sayde the cheefe priest is it



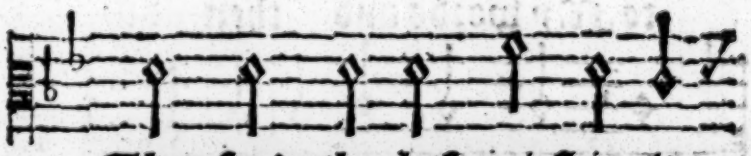
so, ye men and eke bre-

The.vij.Chapter.

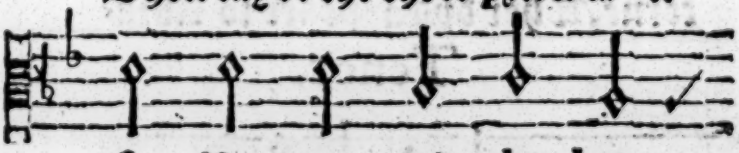
The Contentes.

STEVEN to aunſvvere, doth not refuſe
To hys accuſers ethe:
And doth rebuke the vvycked Iues
They do hym ſtone to deathe.

Countertenor.



Then ſayde the cheſe prieſt is it



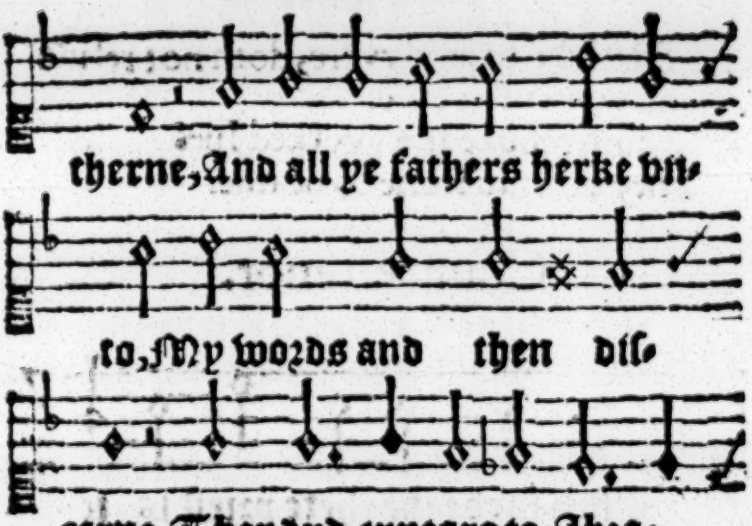
ſo, ye men and eke bre-

Baſſe.

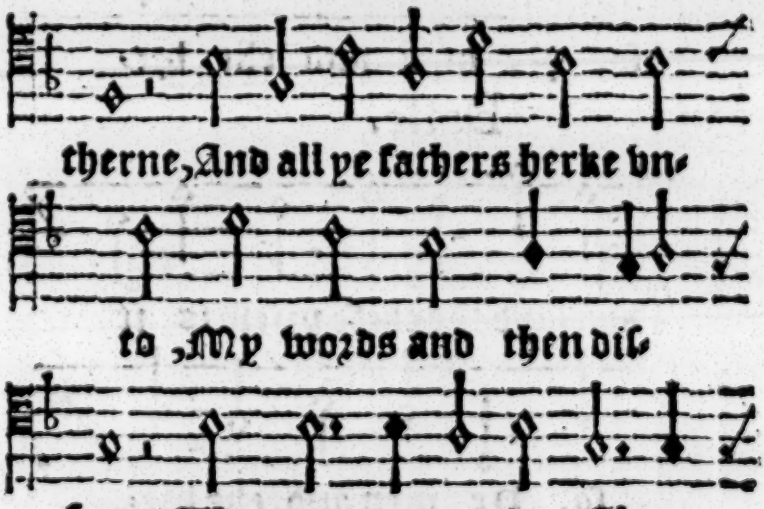
Then ſayd the cheſe prieſt is it

ſo, ye men and eke bre-

Meane.

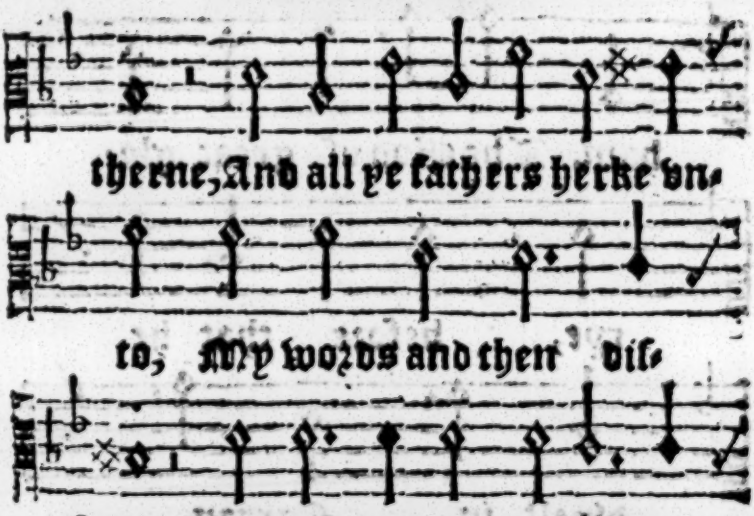

therne, And all ye fathers herke vn-
to, My wordes and then dis-
cerne, Ther dyd appeare to Abra-

Tenor.

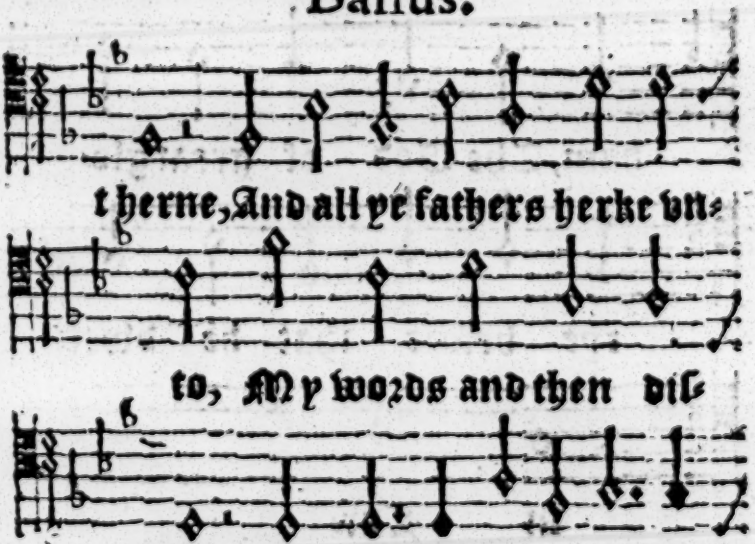

therne, And all ye fathers herke vn-
to, My wordes and then dis-
cerne, Ther dyd appeare to Abra-

The.vij.Chapter.

Countertenor.

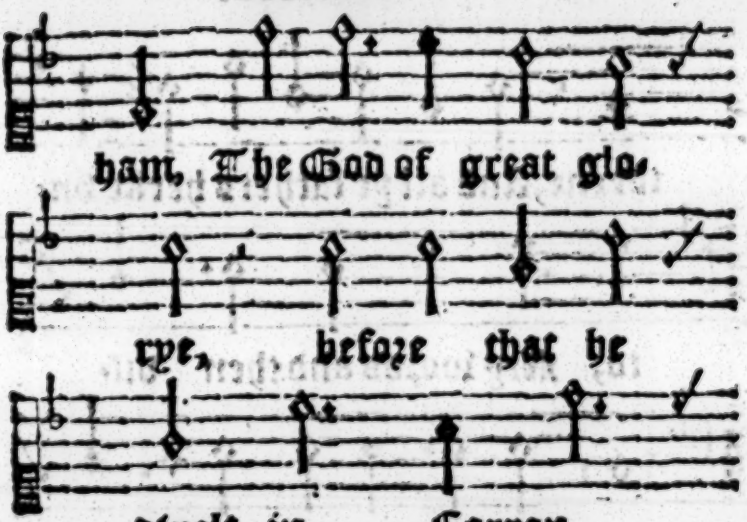


Bassus.

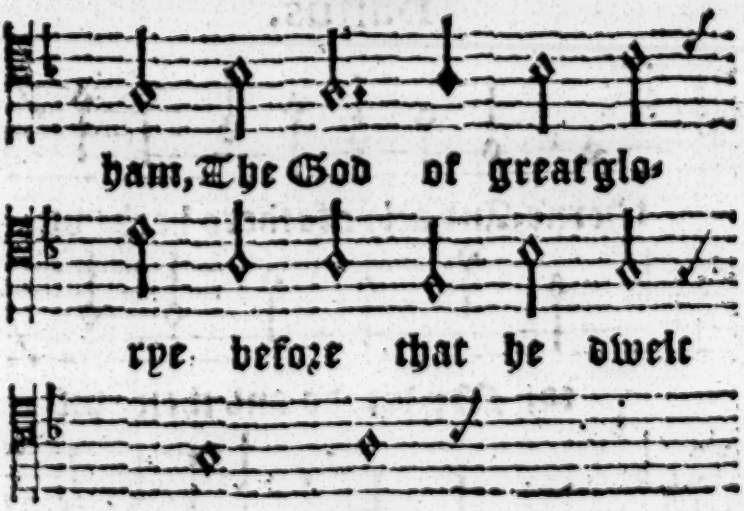


The .vij. Chapter.

Meane.



Tenor.



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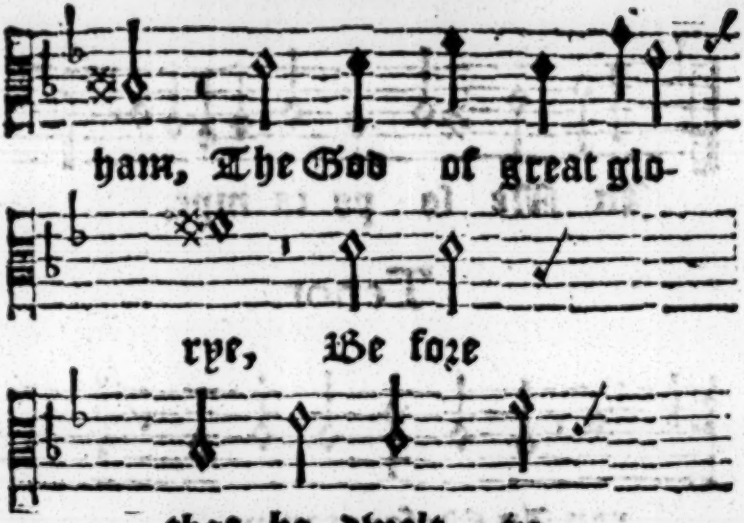
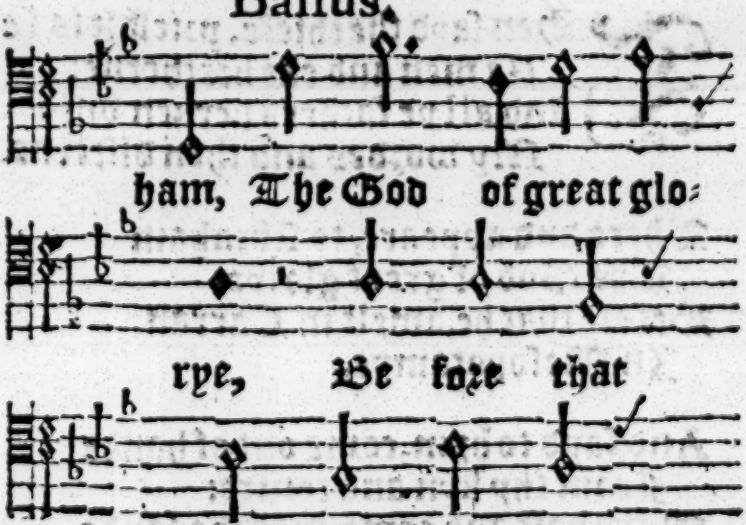
Contertenor.



Baſſus.



The. vij. Chapter.

Meane.

In Me so po ta mye.

Tenor.

ran, In Mesopotamye.

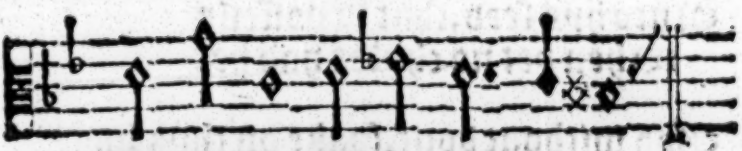
THen sayd the chiefe, priest it is so
Ye men and eke bretherne:
And all ye fathers herken vnto
My wordes and then discerne.

There dyd appeare, to Abraham
The God of great glorye:
Before that he, dwelt in Carran
In Mesopotamye.

And sayd to hym, come out of hande
From thy kyn and contre:
Make hast and come, into the lande
Whiche I shal shewe to ther.

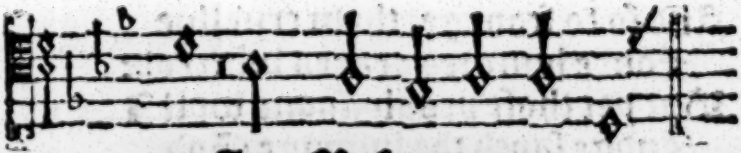
The.vij.Chapter.

Countertenor.



Carran In Melopotamye.

Bassus.



ran, In Melopotamye.

Out of the lande, then of Caldey
Retourned he with spede:
The Lords commaundement to obey
Dwelt in Carran in dede.

Soone after ye, shall vnderstande
As hys father was deade:
He brought him then, into the lande
Where nowe your lyfe ye leade.

He gaue hym none, inheritaunce
Not one fote breedth by name:
But promysed, he woulde aduaunce
Hym to possesse the same.

Besyde all thys, yet neuertheleſſe
A promeſſe he made fre:
Vnto hys ſeed, that to poſſeſſe
When yet no chylde had he.

God without dout, ſpake on thys wyſe
Hys ſeed ſhoulde dwel and ſiepe:
With ſtraungers, that ſhould them deſpiſe
And them in bondage kepe.

And ſo to ſcourge, them cruellye
Foure hundred yeares with rod:
But yet thoſe people, ſoone wyll I
Judge ſayth the lyuynge God.

And after that, I wyll them plant
To ſerue me euery where:
And then he gaue, hym the couenant
Of circumciſion there.

And he begat, Iſake ryght ſoone
And dyd hym circumciſe:
At the eyght daye, it was ſo done
And Iſake in lykewyſe.

Begat Jacob, all thys is ſure
And ryght well knowne of clarkes:
Howe that Jacob, by the ſcripture
Begat twelue Patriarkes.

The

The.vij.Chapter.

The Patriarks, then in their rage
Joseph to Egypt solde:
From all distres, in that viage
God dyd hym then with holde.

And gaue hym grace, and great wysdome
In Pharos syght the Kynge:
Who dyd appoynt, hym in great rome
To rule in euery thynge.

Then came a derth, in all the lande
Egypt and Canaan:
Therof the grycke, coulde not withstande
Lackynge the foode of man.

Our fathers in, their scarsyte
Hauynge no sustinaunce:
In Egypt heard, that corne shoulde be
Jacob made puruiaunce.

And first sent out, euen hys sonnes owne
The seconde tyme also:
To hys brethren, Joseph was knowne
And they eke to Pharo.

Then Joseph wolde, hys father dere
As he had well forsene:
And all his kyn, to be brought nere
Thre score soules and fyftene.

The.vij.Chapter.

Joseph to Egypt descended
And our fathers euen them:
Whiche died and were, all translated
Eche one into Sichem.

And were put in, the sepulcre
That Abraham bought fre:
For coyne of the, sonnes of Emor
In Sichem layd to be.

And when the tyme, of promes drewe
Nye which that God had swore:
To Abraham, the people grewe
In Egypt that were bore.

Untyll another Kynge arose
Whiche not of Joseph knewe
Full craftely, the same dyd glose
Our kynred to subdue.

And dyd entreate, our fathers yll
And made them cast out playne:
Their children yonge, their lyues to spyll
That none shoulde there remayne:

And in that tyme, borne was Moyses
A fayre childe in Goddes syght:
Which in hys fathers, house doutles
Thre monthes was fed a tyght.

And

And then cast on, the water depe
The doughter of Pharo:
Dyd take hym vp, and dyd hym kepe
For her owne sonne also.

He was well sene, in the wysdome:
Of the Egyptians gyse:
Ryght stronge in dedes, he dyd become
And in hys wordes ryght wyse.

When he of age, was fourtye yere
Then in hys heart dyd dwell:
A loue to seke, hys bretherne dere
Chyldren of Israell.

And when he sawe, one suffer wronge
Euen of hys brethren dere:
Hym to defende, he bode not longe
As ye shall after here.

He dyd Thegipcian ouerthrow
That dyd hys brother smyght:
Thinkyng hys brethren, well to know
And vnderstande a ryght.

That God the Lord, euen by his hande
Their saftye shoulde prepare:
Which none of them, dyd vnderstande
The storye doth declare.

The

The nert day then, he dyd aſpire
To ſtay them in their ſtryfe:
To make them frendes, was his deſire
In loue to leade their lyfe.

And ſayd to them, with wordes right wiſe
Syth ethe is others brother:
The fonder is, the enterpryſe
For one to hurt another.

But he that dyd, hys neyghboure wronge
Thruſt hym away ſayinge:
Who made thee ruler, vs amonge
To rule in euery thynge.

I wel perceyue, thou wylt me kyll
As thou dydſt yeſter day:
The Egyptian, hys bloude to ſpyll
And ſo make me away.

At thoſe wordes Moyſes, fled anone
As he thought beſt to do:
Into the lande, of Madion
Where begat ſonnes two.

When fourty yeres were paſt awaye
An Angel dyd recorde:
In wyldernes, of mounte Sinaye
To hym from God the Lorde.

With

With in a flame, of burnynge fyre
Which lyghted in a bushe:
And caused Moyses, to drawe nere
To see that fyrye bushe.

And as he drue, nye to beholde
The voyce of God downe came:
Which sayd to him, with wordes ful bolde
Thy fathers God I am.

I am the God, of Abraham
The Lorde vnto hym sayde:
Isacke and Iacobs, God I am
Which Moyses sore desmayd

He trembled and, durst not drawe nere
Suche feare on hym dyd fall:
Then sayd the Lorde, now Moyses here
And marke what say I shall.

Put of thy shoese, euen out of hande
Let it be done with spede:
The grounde wheron, thy fete do stande
Is holy grounde in dede.

Ryght perfectlye, I do nowe see
The heuynes appere:
Of my flocke that, in Egypt be
And eke their gronynge chere.

And

And I am come,them to defend
And saue for euer more:
Wherefore beholde,I do thee send
Into Egypt therfore.

This is Moyses,to whome they sayde
Who made the here a ruler:
The same God sent,to them for ayde
To rule and eke delyuer.

Euen by the handes,of the Angell
Which in the bushe dyd lyght:
The same brought them,out passing well
And shewed straunge thinges in syght.

In Egypt wonders,dyd appere
And in the red see flete:
In wildernes,men saw thinges clere
Full fortye yeres complete.

This is Moyses,the whiche dyd tell
And also make report:
To the children,of Israell
These wordes of much comfort.

A Prophete shall,the Lorde for ye
Rayse vp ryght good and iust
Euen of your brethren,lyke to me
Hym shall ye heare and trust.

And in the congregacion
Thys Moyses was doutles:
And hearde the voyce, of God alone
Euen in the wyldernes.

Whiche then dyd talke, assuredlye
With thangel of the Lorde:
Upon mounte Sinay, certaynlye
Our fathers doth recorde:

The worde of lyfe, receyued he
To geue to vs was sent:
Our fathers wolde, in no wyse be
To hym obedient.

But thrust him from, them with despyght
Their heartes turned ecbeone:
Into Egypt, to go with myght
And sayde vnto Aron.

Make gods for vs, both more and les
For we can not discus:
What is become, of thys Moyses
That from Egypt brought vs.

To make a Calfe, thys was their choice
And offred sacrifyce:
Unto the same, and dyd reioyce
In that their owne deuyce.

Then

Then turned God, from them truly
And gaue them vp with threates:
To worship starres, wyth in the skye
Foresayde of the prophetes.

O ye the house, of Israell
Gaue me your Sacrifyces:
Meate offerynges forty yeres to tell
Wyth in the wildernes.

Soone dyd ye take, and not defarre
The tabernacle than:
Of Moloch ye, and eke the starre
Of your great God Remphan.

Fygures to whome, oft ye dyd bow
And worship them eche one:
Wherfore I will, translate all you
Beyond great Babylon.

The tabernacle, our fathers had
Within the wildernes:
As he appoynted and them bad
Speakyng vnto Moyses.

That he shuld make, it accordyng
As he before dyd see:
The which our fathers receyuynge
Brought in with Iosue.

Into the lande, of the gentyls
Whiche God draue out and chyd:
Before our fathers as eryls.
Tyll the tyme of Dauid.

Whiche fauour found, with God ỹ Lorde
Desyrynge then that he:
Myght fynde an house, of mete accorde
For Jacobs God to be.

An house for hym, buylt Salomon
But yet the hyest I ken:
Dwelthe not in temples, made of stone
Wrought by the hands of men.

As he declareth, by hys writ
The Prophet sayinge this:
Heauen is my seat, where on I sit
The earth my fote stole is.

What house then wyll, ye me behelt
Sayth God tell you I shall:
Whiche is the place, then of my rest
Hath not my hande made all.

Ye styffe neckte all, both least and most
With heartes and eares ye seke:
Styll to resist, the holy Ghost
As dyd your fathers eke.

The prophetes all, your fathers lore
Nedes persecute them muste:
And eke slew them, which taught before
The commynge of the iuste.

Whose murtherers, and traytours now
Ye are and to them knit:
The Angels gaue, the lawe to you,
And ye haue not kept it.

When they hearde thys, great was their
Their heartes did cleaue in two: (grefe
Gnashynge on hym, euen with their tethe
And knewe not what to do:

He was ful of, the holy ghoste
Hys eyes to heauen dyd stande:
Which sawe the glory, of the Lorde
And Christ on hys ryght hande.

And sayde beholde, the heauens I se
Appeare for my lyuelod:
And eke the sonne, of man to be
At the ryght hande of God.

Then they cryde out, with rorynge voyce
And stopt their eares and brethe:
Thus in their rage, they toke their choyce
And stoned hym to deathe

The

The.vij.Chapter.

The witnelles, their clothes downe layde
Then at a mans fete euen: (sayde
Whose name was Saule, which then al-
With them to stone good Steuen.

Which cryde and sayd, Lord Christ Jesu
Receyue my spryte thys daye:
He kneled downe, all thys is trew
And on thys wyse dyd saye.

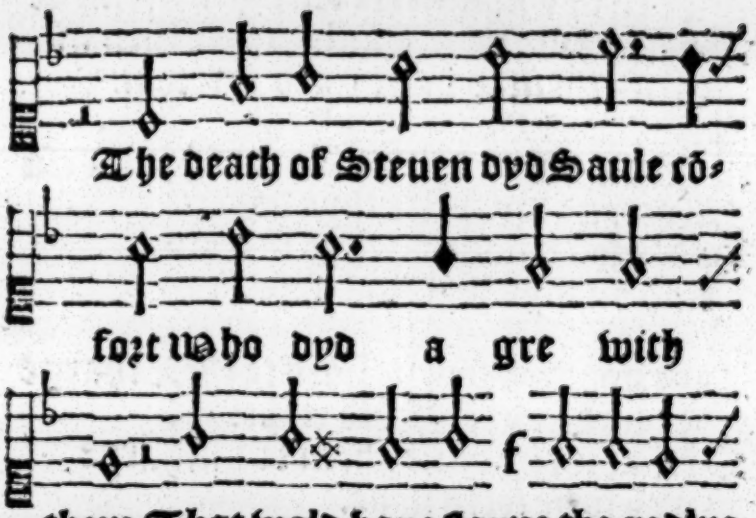
Laye not thys synne, Lord to their charge
Thus he dyd call and clepe:
Of that their synne, them to discharge
And so he fell a slepe.

The Contentes.

HOVV Philip came to Samary
Simon the vvhyche dyd fayne:
Philip dyd baptyse vvyllynglye
Eunuch the chamberlayne.

The .viij. Chapter.

Meane.



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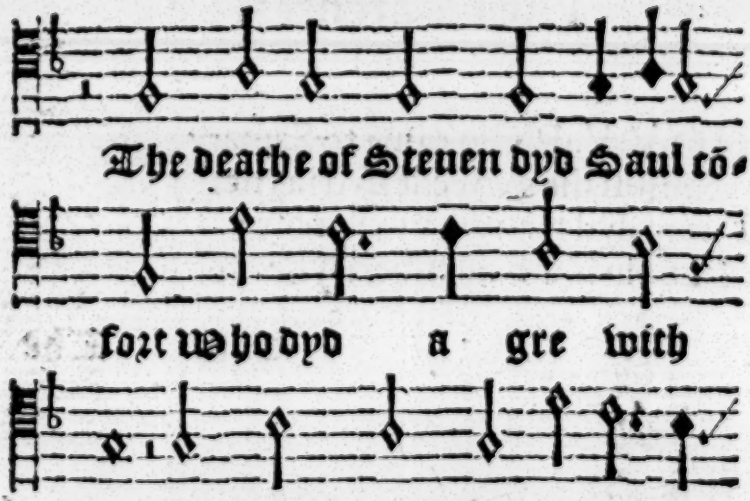

The.viij.Chapter.

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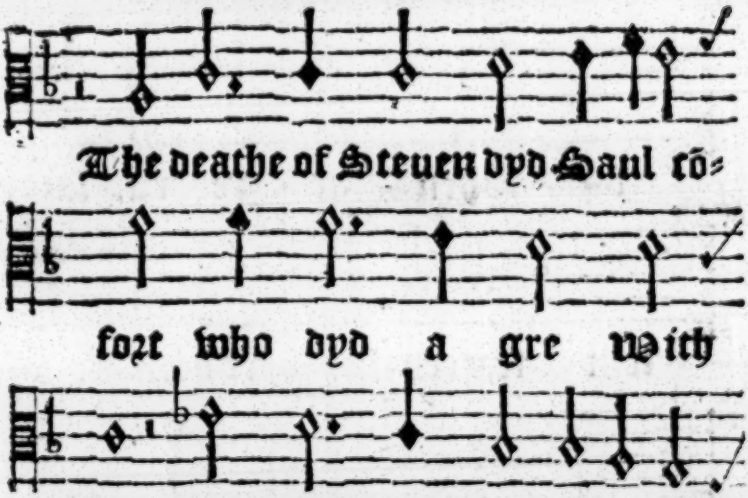

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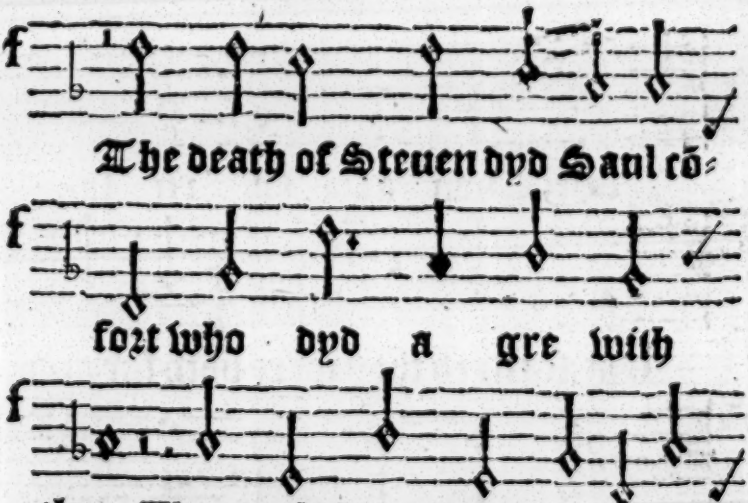

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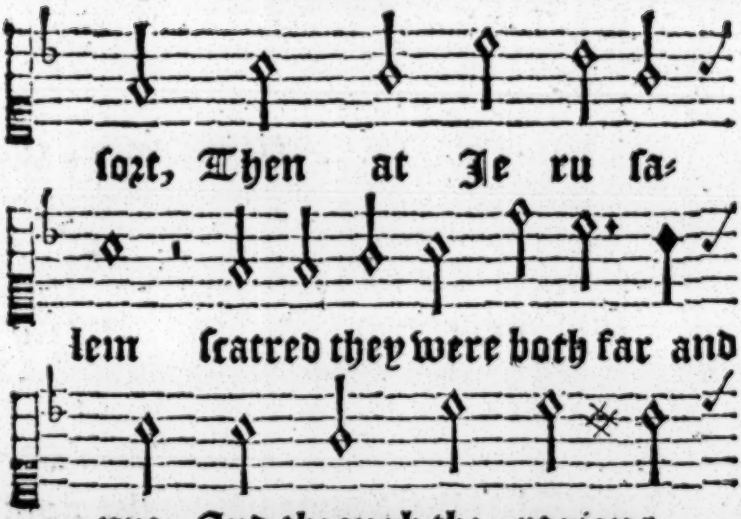

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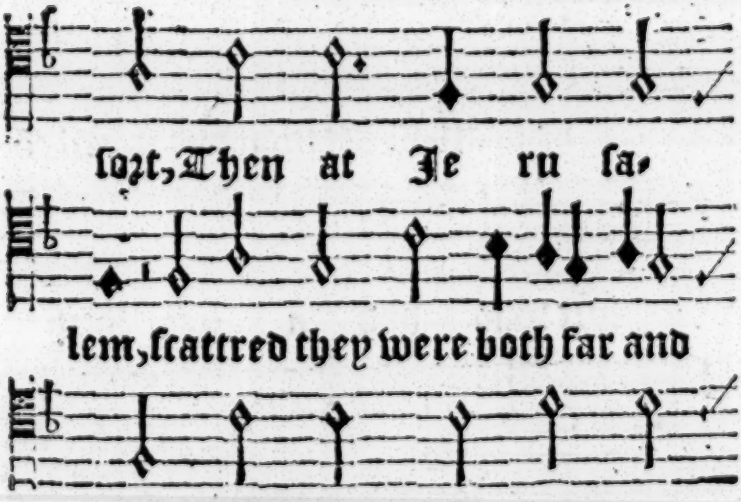

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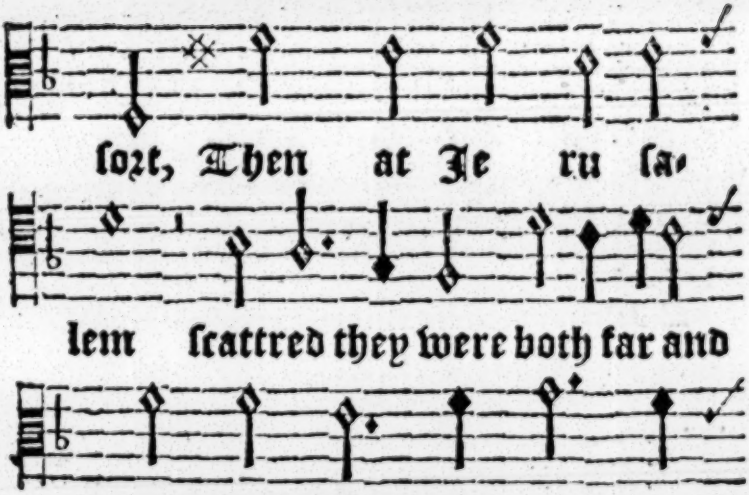
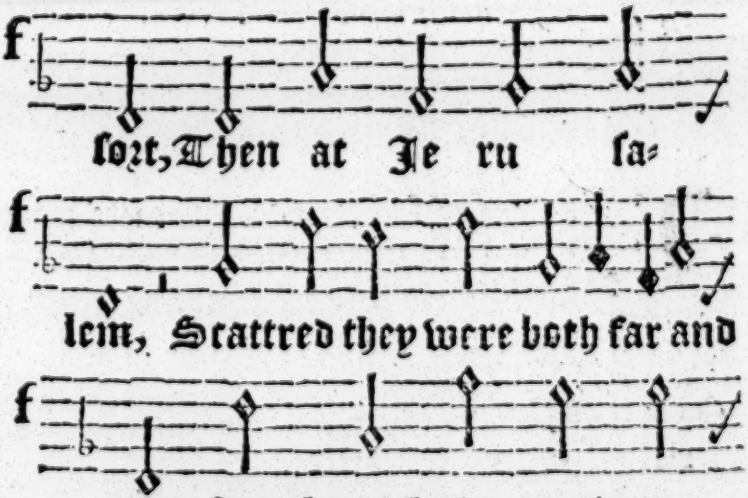
Contertenor.



Bassus.



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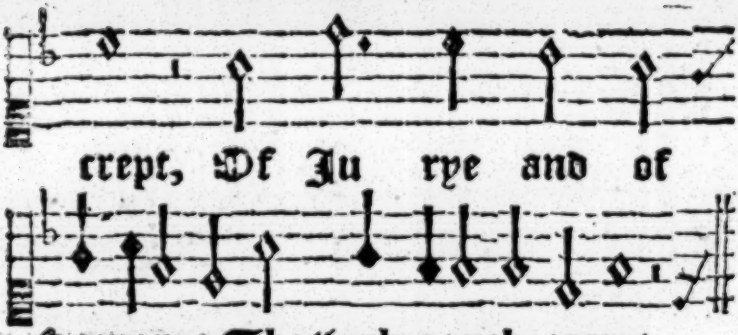


Tenor.

THe death of Steuē dyd Saule com-
Who did agre with them: (forte
That would haue slayne, the godlye
Then at Ierusalem. (forte

Scattred they were, both far and nye
And throughe the regions crept:

Countertenor.

crept Of Ju rye and of

Samary, The twelue onely except.

Bassus.

crept, Of Ju rye and of

Samarye the twelue onely except.

Of Jury and, of Samarye
The twelue onelye except.

Deuoute there were, that dressed Steuen
Of whome stones brake eche lym:
Besydes their oyntmentes, to hym geuen
They dyd wepe ouer hym.

But

But of the congregacion than
Saul ſpared no mans lyke:
But ſought the houſe, of euery man
And drewe out man and wyke.

In pryſon kaſt, he dyd them place
But thoſe that went about:
Dyd preache the worde, of lyke and grace
Euen as they went throughout.

And Philippe came, a cytye to
Which was of Samarye:
And preached Chriſt, as he to do
Had power geuen from an hye.

The people then, with one accorde
Hys words ryght well out ſought:
In that they ſawe, that God the Lorde
Straunge thynges by hym had wrought.

For vncleane ſprites, with rorynge voyce
Came out of ſundrye men:
That were poſſeſt, and had no choyſe
But cald on Philip then.

The palſeyes he, dyd heale alſo
And therof was not coye:
The halte he heald, that coulde not go
In whome became great ioye.

A cer-

The.viij.Chapter.

A certayne man, there was whose name
Was Simon truth to tell:
Which here tofore, the very same
In witchcrafte dyd excell.

Who the people, bewycht to fore
That dwelt in Samarye:
And eke reporte, he coulde do more
Great thynges miraculously.

He was had in, great reuerence
Of all that there abode:
Whiche sayde no dout, he doth commence
The myghtye power of God.

Because of hys, continuaunce
By hym they set muche bye:
He mocked them, and dyd aduaunce
Hym selfe with sorcerye.

When Philipes words, they dyd wel vew
Who taught of Gods kyngdome:
And in the name, of Christ Jesu
Baptised they dyd become.

Simon hym selfe, dyd then beleue
And baptised was also:
Abydynge styll, by Philipes sleue
And woulde not from hym go.

But

But wondred much, then to beholde
The signes that he dyd see:
And miracles, so manifolde
By Philip done to be.

The apostles hearyng, that were glad
Then at Ierusalem:
That Samarye, receyued had
The worde of God to them.

And sent Peter, and John arygh̄t
To them in to that cost:
Who when they came, prayde that they
Receyue the holy Gost. (mygh̄t

Which was as yet, on them not come
That shoulde them all renew:
Baptised they were, both all and some
Onelye in Christ Jesu.

Then dyd they lay, their handes right
On them both lest and most: (soone
And eche man dyd, when that was done
Receyue the holye gost.

When Symon dyd, beholde and se
By handes that they dyd laye:
The holy ghost, receyue mygh̄t he
He offred them money.

And sayde also, geue me thys powre
On whome my handes shall lye:
He may receyue, euen in that houre
The holy ghost ther by.

Then Peter sayd, whose wordes abhorde
Thy goodes nowe perysshe with the:
That thinkst the giftes, of God the Lorde
With goodes well gotten be.

Thou hast no parte, nor felowshyp
In thys our busynes:
Thy harte away, from God doth slyp
Repent thy wyckednes.

And praye to God, thy thoughtes may fall
That in thy heart now be:
For thou art full, of bytter gall
Wrapt in iniquite.

Then Simon sayde, for thys my mis
Lyft vp your heartes with me:
And pray to God, that none of this
Vnto my charge layde be.

And when that they, had testifyde
And taught the worde to them:
They dyd returne, that tyme and tyde
Vnto Jerusalem.

And

And they dyd preache, the Gospell still
In Cityes as they went:
Through Samarye, as was the will
Of hym that had them sent.

The angell of, the Lorde dyd saye
To Philyp and hym lede:
Arise and go, towardes myddaye
Unto the waye wyth spede.

That gothe downe from, Jerusalem
To Gaza in desert:
And he arose, and went on then
Euen wyth a louyng heart.

And nowe beholde, a man certayne
Of Ethiopia:
Which was a noble Chamberlayne
Then commyng from Gaza.

He had the rule, of great Substans
Euen wyth the Quene Candace:
Quene of the Ethiopians
Her tresorer he was.

Jerusalem fayne he woulde get
Onelye therin to praye
He homewarde red, in his Charet
Of the prophet Esaye.

The ſpyrit of God, to Philip sayde
Go nere to yonder man:
And ioyne thy ſelfe, to hym for ayde
And Philip to hym ran.

He sawe the boke, then in his hande
And heard him on it rede:
And sayde doſte thou, now vnderſtande
What thou doſte rede in dede.

The Chamberlayne, the truth dyd tell
And sayde he well eſpyde:
He coulde not vnderſtande it well
Except he had a gyde.

Of Philyp then, full fayne he wert
And wolde him to drawe nere:
And ſyt wyth hym, to playne the text
That he of hym dyd here.

The Tenor of, the text certayne
Was as this that he dyd saye:
He as a ſhepe, led to be ſlayne:
And as a Lambe downe laye.

Before his ſherer, wyth meknes,
His mouth not once vnſparde:
Becauſe of that, his humblenes
They dyd hym not regarde.

Who shall declare, and eke ersound
His generacion playne:
His lyfe is taken, from the ground,
Then sayde the Chamberlayne.

I praye the frende, be thou content
To open yf thou can:
The prophets wordes, by hym selfe ment
Or by sum other man.

Philip opened, his mouth so pure
The trueth then to discus:
And dyd begyn, the same scripture
And taught hym Christ Jesus.

And as they went, styll on their waye
A water he dyd spye:
The Chamberlayne, to hym dyd saye
See here thys water bye.

What shal me let, baptysed to be
Then Philip to hym sayde:
Yf thou beleue, wyth heart ryght fre
Thou mayst not be denayde.

He answered him, I do beleue
That Christe is God his sonne:
Willynge the Charet, not to meue,
Tyl that good worke were donne.

They

They with good wyll, went downe bothe
And in the water were: (twayne
Bothe Philip and, the Chamberlayne
Whom Philip baptised there.

This done they dyd, come out agayne
The spryte of Godly loze:
Toke Philip from, the chamberlayne
He coulde see him no moze.

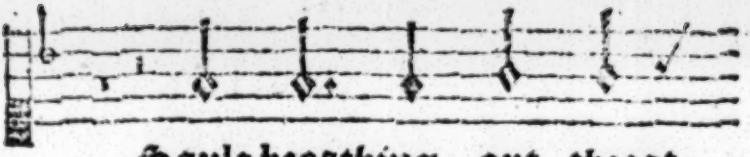
Then on hys waye, he passed thus
Reioysynge in hys heart.
And Philip was founde, at Azotus
The people to conuart.

And he dyd walke, the contrey styll
Preachynge continuallye:
In all their cytyes, taught vntyll
He came to Cesarye.

The Contentes.

PAVLE is conuerted to the Lorde
The Iues he dothe confounde:
Tabythas lyfe, Peter restorde
VVhen she lay deade on grounde.

ij. partes in one.



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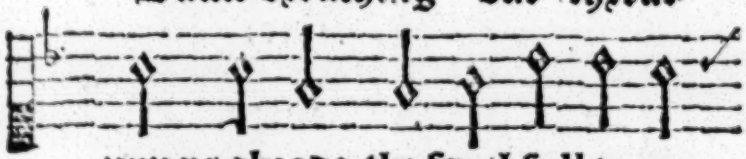

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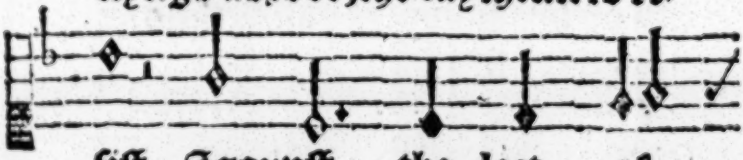

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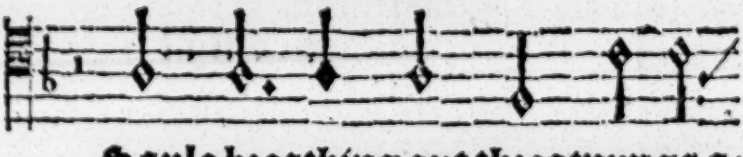

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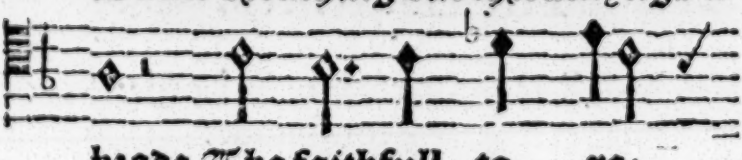

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The.ix.Chapter.

Contertenor.

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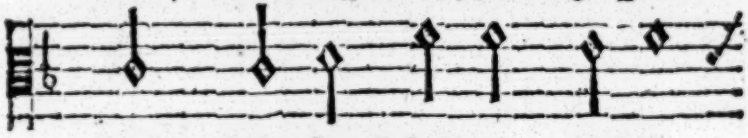

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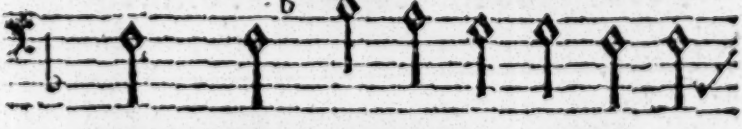

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The.ix.Chapter.

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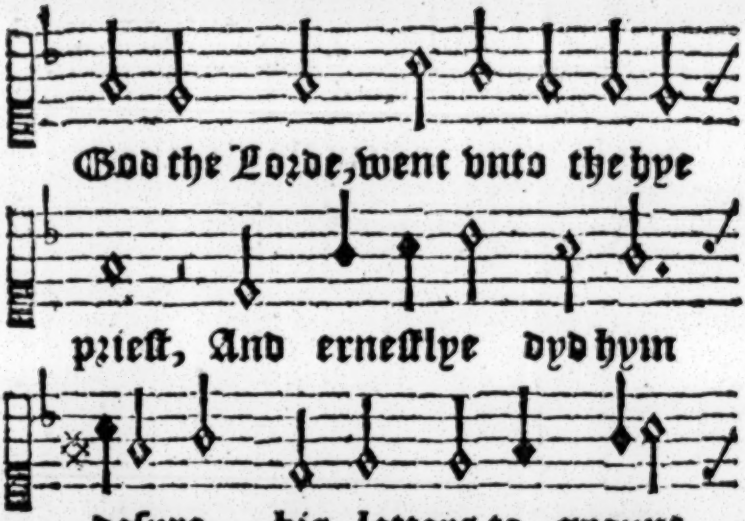
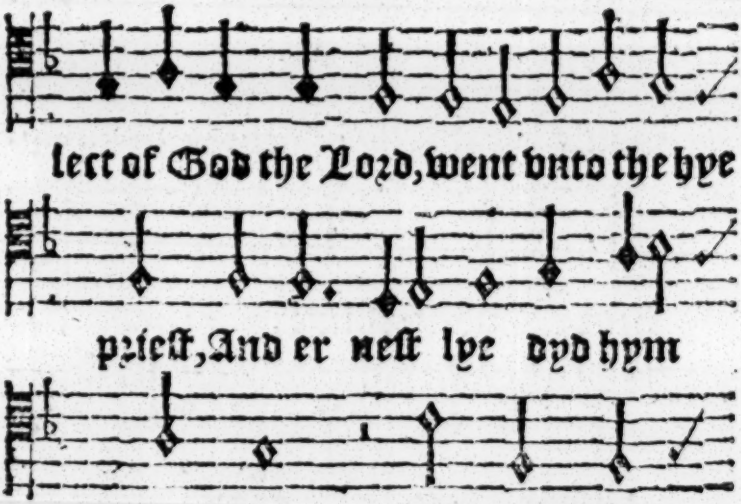


Tenor.



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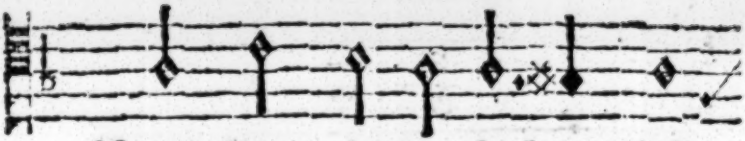
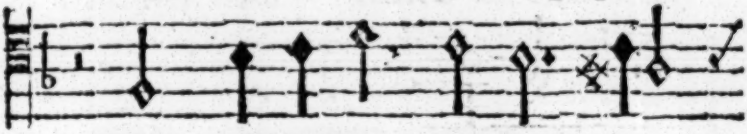


Lorde, went vnto the hye prieſt

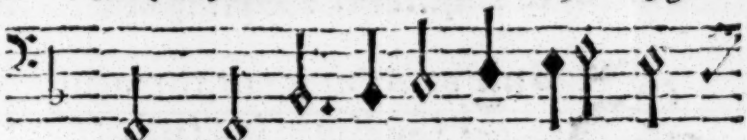


And erneſtlye dyd hym de-

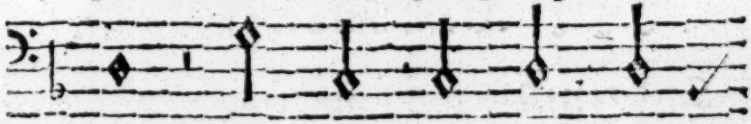
ſyre, his letters to graunt out

Baſſus.

Lorde, went vn to the hye



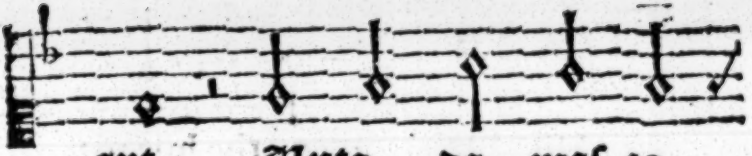
prieſt, And erneſtlye dyd hym de-

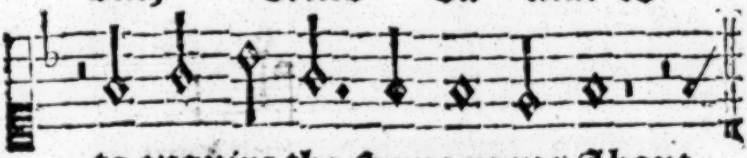


ſyre, his let ters to graunt

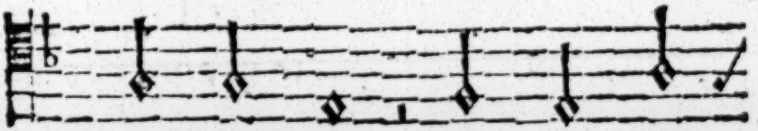
The.ix.Chapter.

Meane.





Tenor.

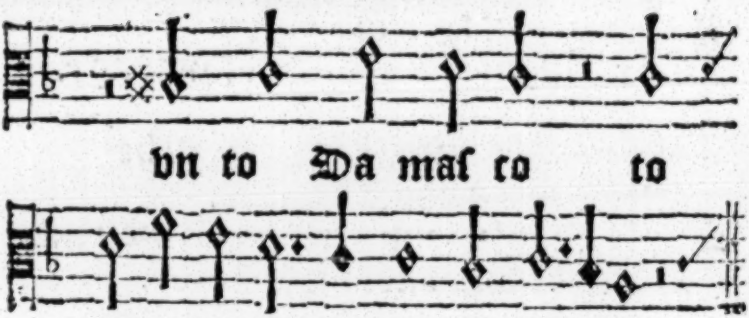


SAule breathing out, threatninges
The faythful to reſiſt: (abrode
Againſt thelect, of God ẏ Lorde
Went vnto the hye prieſt.

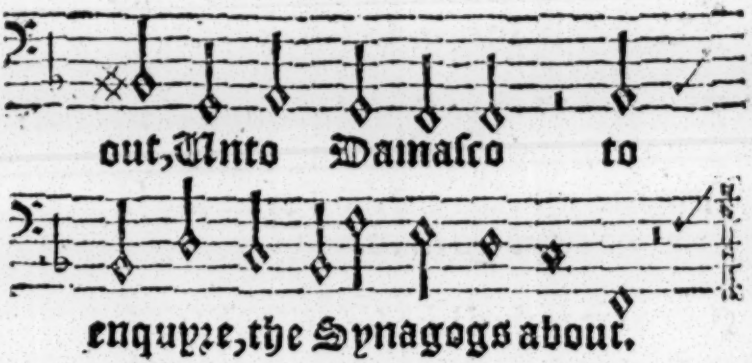
And erneſtly, dyd hym deſyre
Hys letters to graunt out:

Unto

Countertenor.



Bassus.



Vnto Damasco to enquire
The Sinagoges about.

To synde such as,on Christ beleues
Man or woman of them:
That he might bring,thē bōūd as theues
Vnto Jerusalem.

But as he went, and was come nye
Damasco for thys thynge:
He was beset, then sodaynlye
With lyght from heauen shynynge.

And strayght vnto, the earth fell he
And heard a voyce recorde:
Saule, Saule, why persecutest thou me
He sayde what art thou Lorde.

Then sayde the Lorde, Jesus I am
Whome thou dost tosse and torne:
It wyll be harde, for thee mad man
Agaynst the prycke to sporne.

He tremblynge then, sayde on thys wyse
Lorde what wylt thou I do:
And then the Lorde, bad hym aryse
The citye go in to.

And ther it shall, be tolde to thee
Men hearynge ther this voyce:
Amased were, that no man see
But hearde a certayne voyce.

And Saule arose, then from the grounde
Hys eyes he then opened:
And sawe no man, but heard the sounde
Of suche as hym then led.

Who

Who brought hym then, to Damasco'
Thre dayes hys syght was blancked:
He sawe no lyght, great was hys wo
He neither eate nor dranke.

A certayne disciple, there was
That at Damasco lay:
Who was named, Ananias
The Lorde to hym dyd say.

Ananias, worke myne aduice
Here Lorde he dyd repeate
And then the Lorde, bad hym arise
And go into the streate.

Whiche streate is called strayght in dede
And further more, do thus
In Judas house, looke thou with spede
For one Saule of Tharsus

Beholde he prayth, and he hath sene
A vision brought to pas:
Wherin appeard, as it had bene
The man Ananias.

Who as he thought, to hym drewe nere
To helpe hys heaupe plyght:
And by hys handes, as myght appere
He shoulde receyue hys syght,

Then answerd he, the Lorde direct
And made of Saule complayntes:
Howe he had delt, with hys elect
In Iury that were sayntes.

And here he hath, authorite
From the hye prieſtes to ſtaye:
And bynde all thoſe, that call on thee
The Lorde to hym dyd saye.

Go on thy wayes, and do theſe thynges
For he is geuen to me:
To beare my name, before all kynges
And where the Gentyls be.

And eke chyldren, of Iſraell
For I wyll hym betake
To ſuffer great thynges, paſſynge well
Duelye for my names ſake.

Ananias, went on hys waye
And vnto Saule drewe nere:
And eke hys handes, on hym dyd laye
And sayde Saule brother dere.

The Lorde that dyd, appeare to thee
In the hye wayes ſo bryght:
Hath ſent me nowe, to make thee ſee
Wherfore receyue thy ſyght.

The holy ghoſt, ſhal thee luſties
And fyll thee with good tales:
And the fel thinges, downe from hys eyes
Lyke as they had bene ſcales.

He dyd receyue, hys ſyght certayne
So dyd he then baptym:
And eke dyd eate, his meate agayne
Whiche dyd well comforte hym.

And certayne dayes, Saule would not go
But kept with the elect:
Whiche then abode, at Damaſco
The fayth there to erect.

Saule preached Chriſt, with heart ryght (kre
The ſinagoges dyd vſe:
Anouchynge Chriſt, Gods ſonne to be
That all muche dyd muſe.

Some ſayde is not, thys man the ſame
That latelye ſpoyled them:
Whiche then dyd call, on Chriſt his name
Euen at Jeruſalem.

And alſo came, for thys entent
Yf any ſuche he founde:
Before thygh prieſt, them to conuent
And eke to bryngе them bounde.

But

But Saule in strength, encreased so
The Jewes he dyd resist:
Which then dyd dwel, at Damasco
Affirminge verye Christ.

Within a whyle, Saule preachynge styll
Whose wordes abrode were blowne:
The Jewes toke, councel him to kyll
The whiche to Saule was knowne.

They dyd laye wayte, both day and nyght
And on the gates dyd watche:
Full cruelly, agaynst all ryght
Hys lyfe then to dispatche.

But the disciples, knowynge all
Their purpose then to tell:
By nyght they put, him through ỹ wall
Downe in a great basket.

When he came to, Jerusalem
Discyples beyng theare:
He sayed to ioyne, hym selfe to them
But they dyd hym muche feare.

And scarsly woulde, beleue that God
Thys thynge in hym had wrought:
But Barnabas that there abod
Hym to thappostles brought.

And

And dyd declare, to them also
That sene the Lorde he had:
In the hye way, as he dyd go
And what the Lorde hym bad.

And how he had, ryght boldely done
The synagoges throughout:
In preachynge Christ, to be Gods sonne
Damasco rounde about.

And then he had, the company
Of them with ryght good wyll:
And in the cityе, taught boldly
The name of Jesus styll.

And he dyd speake, and eke dispute
Euen with the Grekes certayne:
Ye stoutly stode, them to confute
And they wolde him haue slayne.

But when the brethren dyd espye
They would haue slayne hym thus:
They brought him vnto Cesarye
And sent hym to Tharsus.

Then dyd the congregacion lye
Throughe Jewry al at rest:
And Galile, and Samarye
Were edified and blest.

The

The.ix. Chapter.

The feare of God, they dyd suppoꝛt
In eche countrey and coſt:
They multiplyd, in the comfoꝛt
Euen of the holye ghoſt.

And it chaunced, as Peter went
And of all countreys felt:
The Loꝛde vnto, the ſainctes him ſent
Which then at Lidda dwelt.

A man he founde, of heauye chere
Whoſe name was Eneas:
The which had kept, his bed. viii. yere
Sicke of the Paulſye was.

Eneas then, dyd Peter ſaye
Chriſt Jeſus comfoꝛt thee:
Aryſe and make, thy bed ſtrayght waye
And then ariſe dyd he.

And al Lidda, and Aſſaron
Of this doth beare recoꝛde:
Which ſaw the man, and ther vpon
Dyd tourne vnto the Loꝛde.

There was a woman, at Joppa
A diſciple ſhe was:
Whoſe name was called, Tabitha
Which is to ſaye Doꝛcas.

Full

Full of good worckes, she was alwayes
And eke in almes tryed:
It chaunced so, euen in those dayes
That she was sycke and dyed.

When they had washt, her certaynlye
And in her Chamber layde:
Because Lidda, was Joppa nye
Then the disciples sayde.

That Peter was, then at Lidda
And sent one to report:
That their desyre, was to Joppa
He shoulde to them resort.

Peter arose, and quicklye sought
For them that Dorcas kept:
Into the Chamber, they hym brought
Where all the wydowes wept.

And shewed suche coates, as she dyd make
And also dyd conuert:
Unto their vse, for Christ hys sake
And Peter sayde depart.

He kneled downe, and eke dyd praye
And on the dead dyd crye:
Tabytha nowe, aryse I saye
And she lyft vp her eye.

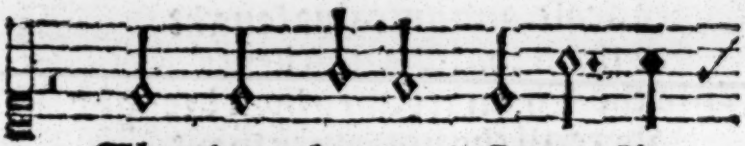
And

And when she sawe, Peter there stande
Her selfe she dyd vp rayse:
And then he toke, her by the hande
And lyft her vp strayght wayse.

Vnto the sayntes, and widowes then
A lyue he brought her out:
And it was knowen, vnto all men
In Joppa rounde about.

And manye that, were them amonge
Beleued then eche where:

Meane.



Then was ther one Corne li-

Tenor.

Then was ther one Corne li-

And he abode, in Joppa longe
With Simon Tanner there.

The.x. Chapter.

The contentes.

HOVVE Peter savve, the vision playne
And then the Lorde sent hym:
To Cornelye the good Captayne
The Heathen receaue Baptym.

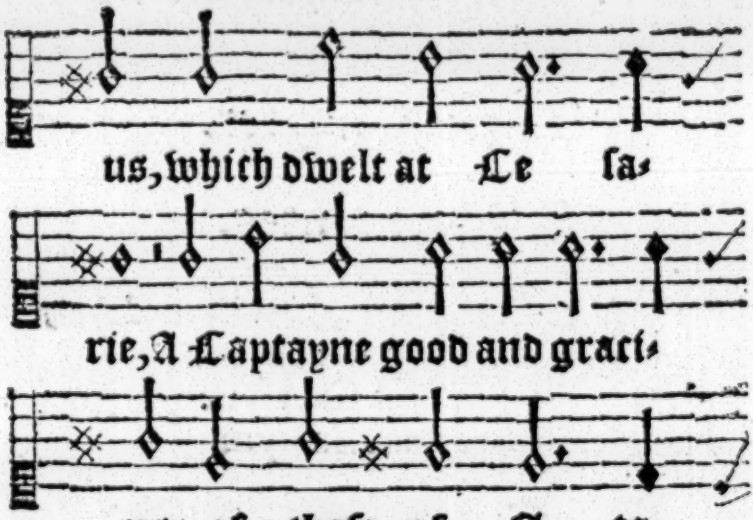
Countertenor.

Then was ther one Cozne li-

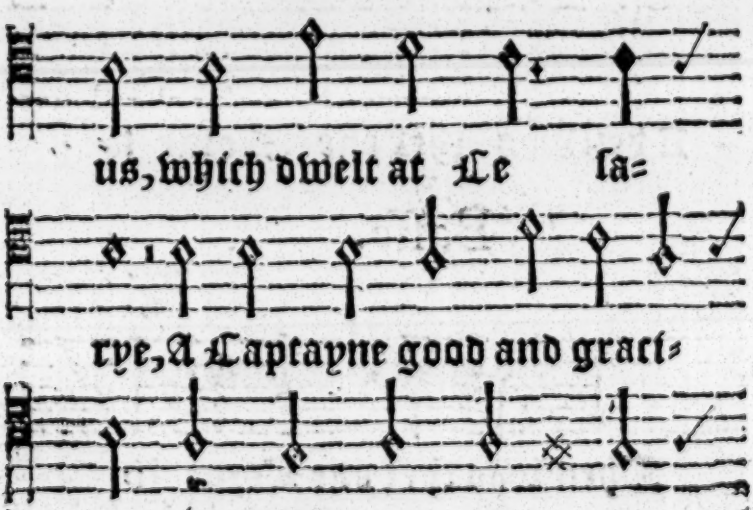
Basse.

Then was ther one Cozne li-

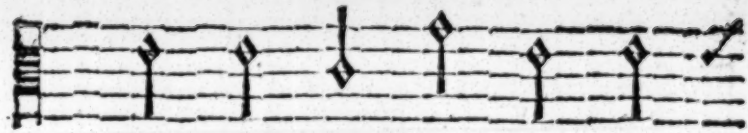
Meane.


us, which dwelt at Le sa-
rie, A Captayne good and grací-
us, of those of Ie ta-

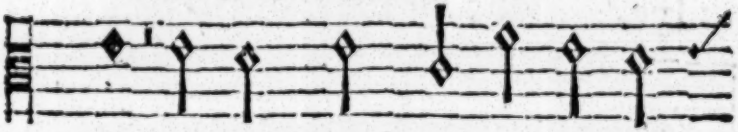
Tenor.


us, which dwelt at Le sa-
rye, A Captayne good and grací-
us, of those of Ie ta.

Countertenor.



us, which dwelt at Le sa-



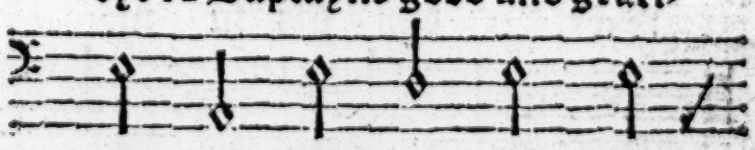
.rye A Captayne good and gracy-

us, of those of I ta-

Bassus.

us, which dwelt at Le sa-

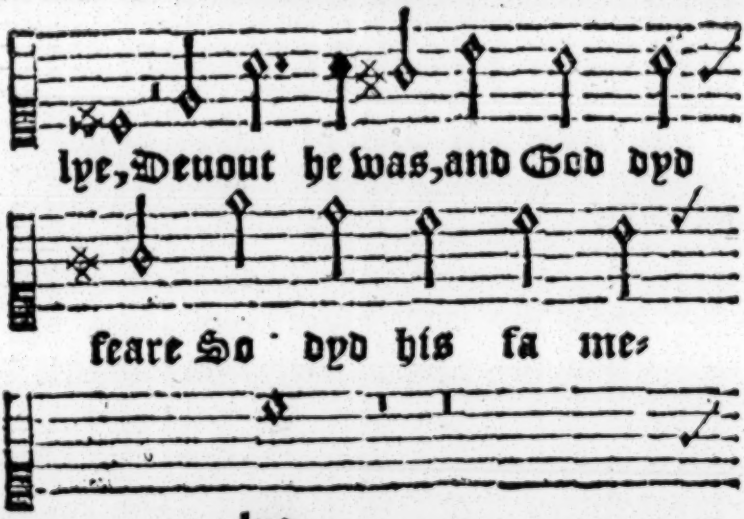
rye A Captayne good and gracy-



us, of those of I ta-

The.x.Chapter.

Meane.



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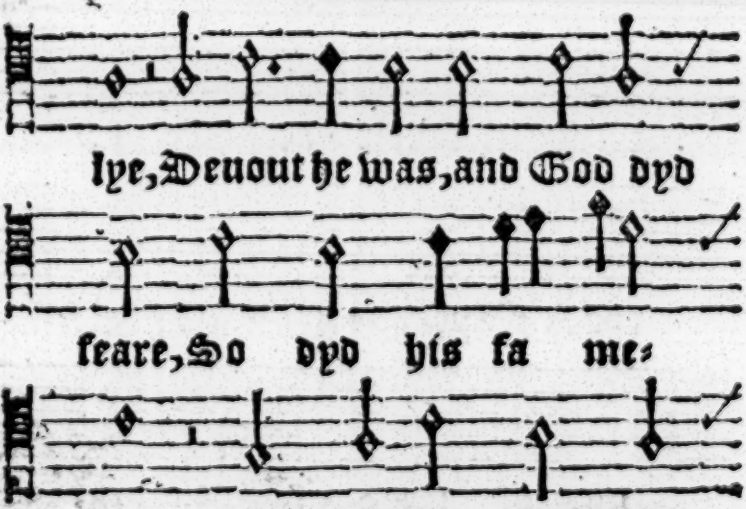

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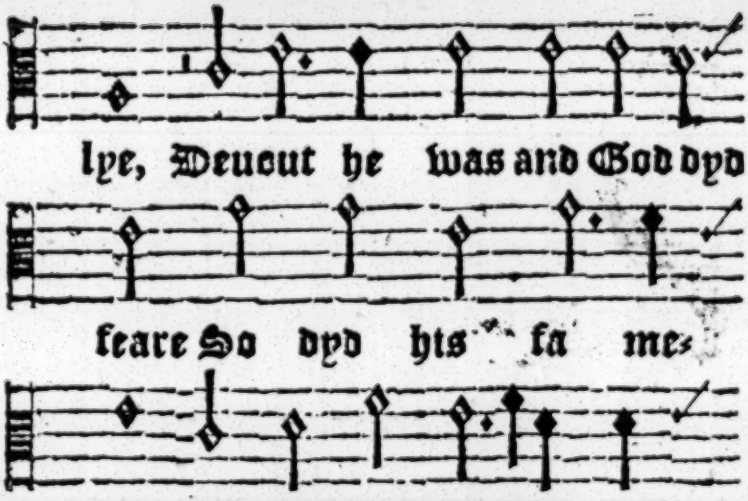
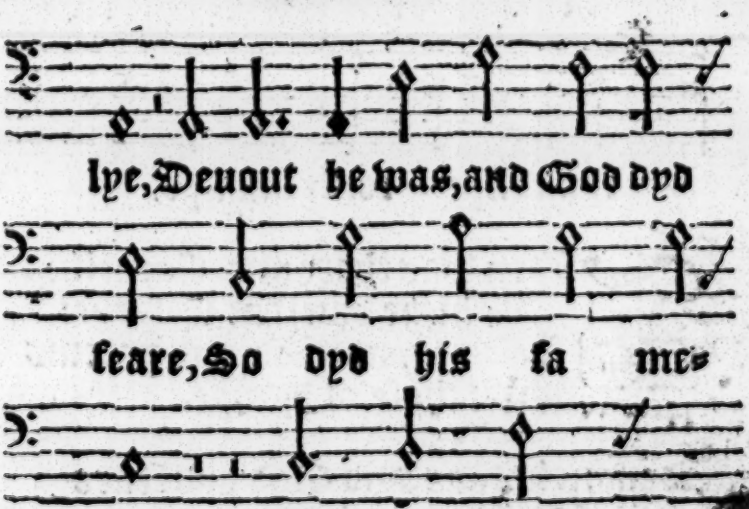
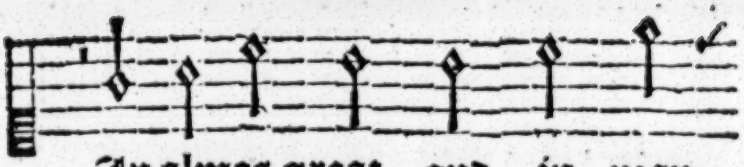


Baſſus.

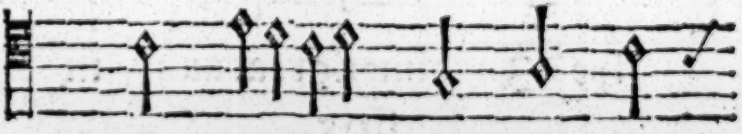


The.x.Chapter.

Meane.



Tenor.



THen was there one, Cornelius
by hiche dwelt at Cesarye:
A Captayne good, and gracius
Of those of Italye.

Deuout he was, and God dyd feare
So dyd hys famelye:
In almes great, and in prayer
Abode continuallye.

Unto

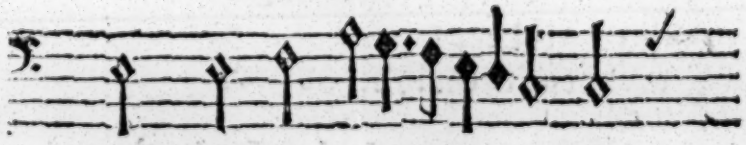
The.x.Chapter.

Countertenor.

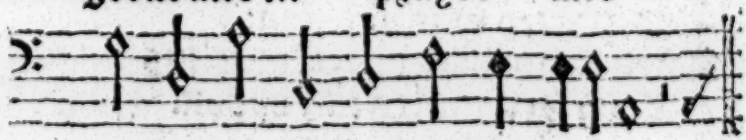
in pray er a-

bode, continuallye, Continuallye.

Bassus.



great and in prayer and



in prayer abode continuallye.

Unto hys syght, God dyd bewraye
Hys angell glorius:
About the nynth, houre of the daye
Whiche sayde Cornelius.

Who loked vp, hym to beholde
And was afrayed certayne:
He sayde how Lorde, may I beholde
To knowe the matter playne.

The angel sayde, then in that place
Thyne almesse and prayers all:
Dyd come before, the throne of grace
When thou to God dydst call.

Wherfore to Joppa, sende anon
Some trustye messenger:
And byd hym call, for one Simon
Whose surname is Peter.

In Simon tanners, house he is
Lodged by the sea syde:
Who shall thee teache, the worde of blis
Wherin thou shalt abyde.

And when the angel, that spake thus
Departed was and gon:
Then strayt way dyd, Cornelius
Two seruauntes call vppon.

And eke a deuoute, sougyer
On hym that dyd attend:
He tolde hys mynde, and for Peter
To Joppa dyd them send.

Then on the morne, they rose right soone
And went fast on their waye:
But Peter went, about hygh noone
Vp in a lofte to praye.

When

When hunger dyd, moue hym to eate
Wishynge for sustenance:
While they for hym, prepared meate
He fell into a trance.

And sawe ꝑ heauen, then cleaue in twayne
A vessell downe dyd glyde:
And to his syght, appeared playne;
A shete both large and wyde.

The corners knyt, hauynge therin
Fourfoted beastes ful fayre:
Wormes of eche sort, also vermyn
And eke soules of the ayre.

There came a voyce, to hym and sayde
Ryse Peter kyll and eate:
But Peter then, as one dismayde
Began thus to entreate.

And sayde no Lorde, that I refuse
It were syme as I meane:
For I in meate, dyd neuer vse
Thynges common or vncleane.

The voyce then spake, the seconde tyme
And sayde of thys be sure:
What God doth clense, is voyde of crime
Make thou it not vnpure.

Thys was done thryse, in hys presens
The truth to tell you playne:
The vessell then, dyd vanyshe thens
Up in to heauen agayne.

When Peter thus, was in great dout
What thys shoulde signifie:
Beholde the men, that were sent out
From captayne Cornelye.

Enquired where, Simon dyd dwell
Before the doore standynge:
Delyrynge one, to them to tell
Where was Peters lodgynge.

While Peter in, hys mynde dyd muse
What thys straunge syght myght be
The spryte to hym, these wordes dyd vse
Beholde these men seke thee.

Aryse and do, thy selfe prepare
To go with them an ende:
And haue no dout, nor yet no feare
For I to thee them sende.

Then Peter to, the men downe went
And sayde lo I am he:
Hath any man, you to me sent
What is your wyl with me.

They sayde captayne, Cornelius
A iust man without blame:
Whiche feareth God, most gratius
Of good reporte and fame.

Amonge the people, of the Iues
Was warned by an angell:
To sende for thee, to heare good newes
Of Gods most holye Gospell.

Into the house, with good entent
He dyd them leade to hostage:
The nexte daye then, forth Peter went
With them euen in their byage.

And certayne brethren, of Joppaye
Dyd beare hym companye:
So dyd they all, on the thirde daye
Come vnto Cesarye.

Cornelius then, with hys kynred
And frendes especiall:
Whome he together had called
Wayted for Peter all.

And as Peter, by chaunce came in
The Captayne dyd hym mete:
In presence of hys, frendes and kin
Fell downe at Peters fete.

To worshyp hym, then at a brayde
Cornelius then began:
But Peter toke hym vp and sayde
Stand vp I am a man.

So Peter led hym forth with talke
Untyl he entred in:
Where he dyd fynde, much people walke
And then he dyd begyn.

And sayde to them, ye knowe before
That heauye is the daunger:
For vs the Jues, by Moyses lore
To ioyne with a straunger.

But yet the Lorde, hath shewed to me
That I shoulde call no more:
No man vncleane, what so he be
I douted not therfore:

To come as soone, as you dyd sende
To knowe what it myght be:
Yalke you now, therfore the ende
And cause ye sent for me.

It is now sayde, Cornelius
About foure dayes a go:
Synce that I was, muche desyrus
To fast and praye also.

Then

Then in my house, at the nynth houer
As I was there prayinge:
Beholde one stode, of myghtye power
By me in bryght clothynge.

He sayde to me, Cornelius
Thy prayer is accept:
Thy almes dedes, are pretius
And in remembraunce kept.

Before the face, of God alwaye
Which is our God alone:
Therfore with spede, sende to Joppaye
And call for one Simone.

Whose surname, is called Peter
At Jurye he doth abyde:
And lodge with Simon the tanner
Not far from the sea syde.

When he commeth, he shall playnly
Do thee to understande:
What is my wyll, and then dyd I
Sende for thee out of hande.

It is well done, that thou art come
For we are here present:
Before the Lorde, bothe all and some
To heare hys commaundment.

Wyth open mouthe, Peter sayde then
From truthe I will not waue:
Before the Lorde no sortes of men
Preeminence can haue.

But all suche as, feareth his grace
And worketh ryghtwisenes:
Wyth his mercye, he doth embrace
Acceptyng more and les.

The word that God, to Israell
Through Jesus Christ dyd sende
He is the Lord, ye know ryght well
In euery coast and ende.

How it was than, bruted amonge
The Jues in eche countre:
But fyrst of all, how that it spronge
Euen out of Galile.

After Johns Baptyme, and preachyng
God wyth his holy brethe:
And strength anoynted priest and kynge
Jesus of Nazarethe.

Whiche went aboute, and much good dyd
To those that were in payne:
From Satans force, he dyd them ryd
God was wyth him certayne.

Of

Of all he dyd, the Jues vntyll
And in their chefe Cite:
We witnes are, whom they dyd kyll
And hanged vpon a tre.

Whome God dyd rayse, ỳ thyrd daye next
And shew him openlye:
Not to all men, as sayth the text
But vnto vs onelye.

Whome God dyd chose, to beare witnes
Whiche fead wyth meate and breade:
And dranke wyth him, alyue doutles
Arisen from the dead.

And vs to preache, commaunded he
And to enstruct eche head:
That God appoynted, hym to be
A iudge of quicke and dead.

The Prophetes all, witnes with fame
That all beleuers wynnes:
Through hys merites, and holy name
Remission of their synnes.

Whyle Peter yet, these wordes dyd tell
That God dyd hym affyrde:
The holy ghost, on them all fell
That hearkned to the worde.

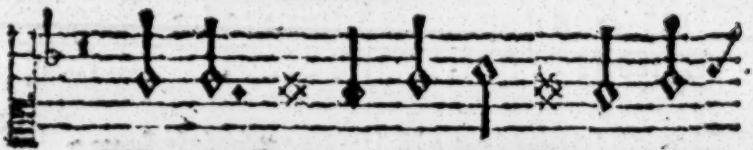
The.x. Chapter.

The faythfull people, of the Iewes
Which Peter with hym led:
Amased were, sore at those newes
When that Gods spyrite was shed.

And powred on, the heathen sorte
Whom they without delay:
With diuers tonges, heard make reporte
Of Gods high prayse alway

At that tyme Peter dyd aunswere
May any man vs let:
Or els forbyd, but that watere
Amonge vs may be set.

Meane.



Thappostles and bretherne were

Tenor.

Thappostles and bretherne were

The.xj. Chapter.

To baptise these, both lest and most
Which here in presence be:
Endewde nowe with, the holy ghost
To grace as well as we.

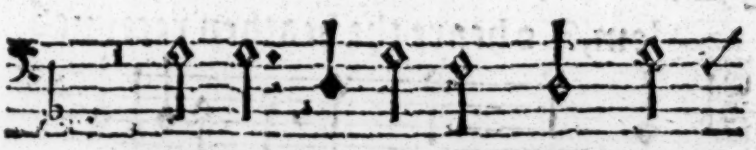
And to prepare, these to Baptym
He charged them straycht wayes
Then in Gods name, they moued hym
To tarye there fewe dayes.

AND Peter doth, declare the cause
VVhy he to the heathen vvent:
Paule Barnabas, doth preache the lawse
Of hym that then them sent.

Contertenor.

Thappostles and bretherne were

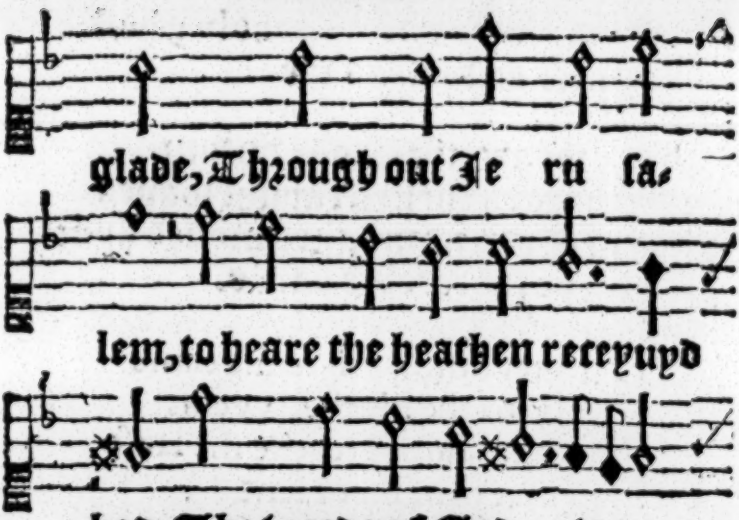
Bassus.



Thappostles and bretherne were

The.xj.Chapter.

Meane.



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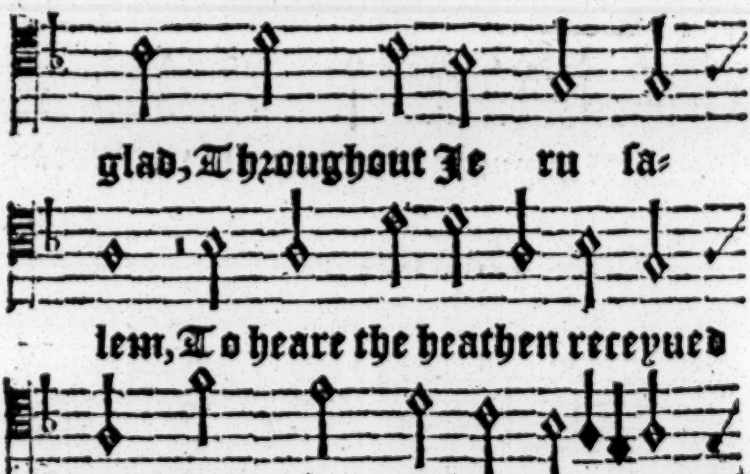

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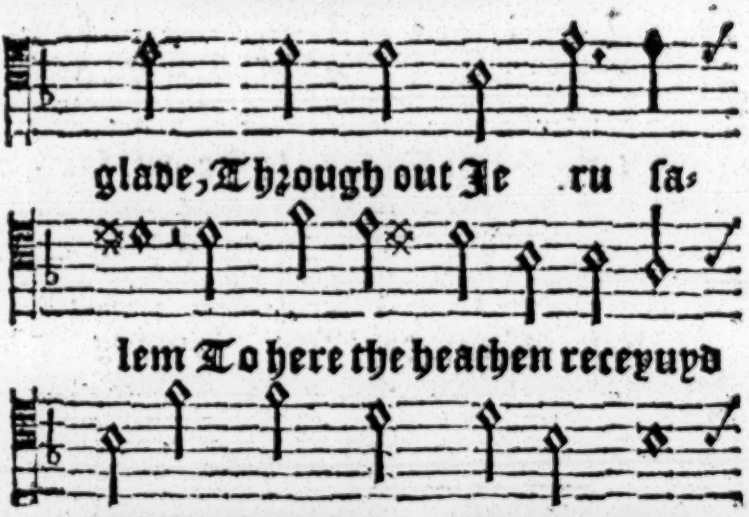

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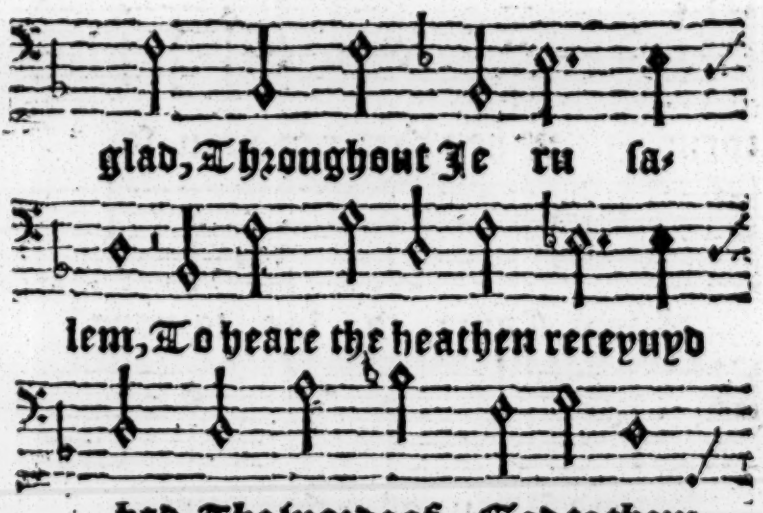
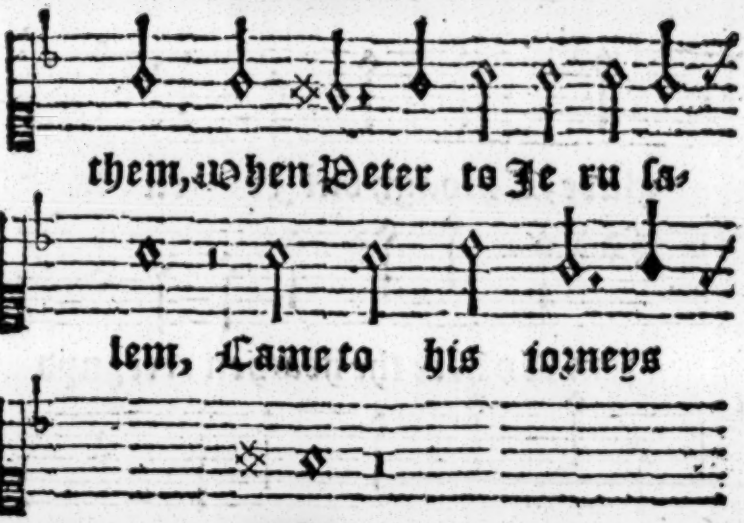


The.xj.Chapter.

Meane.



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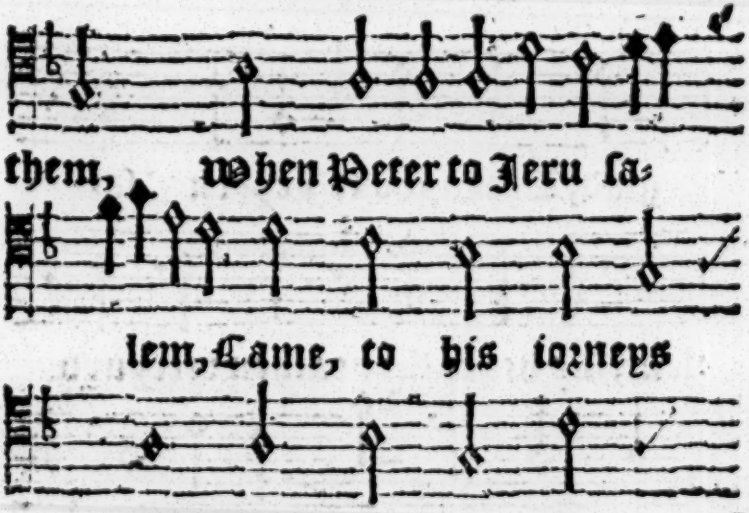

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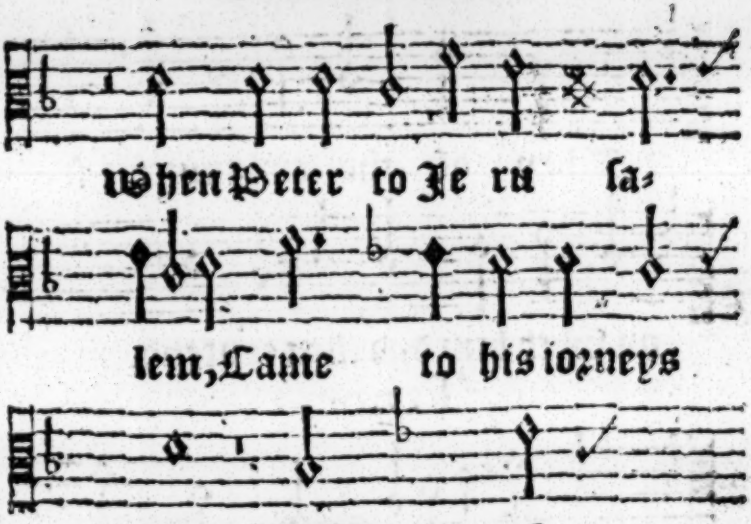

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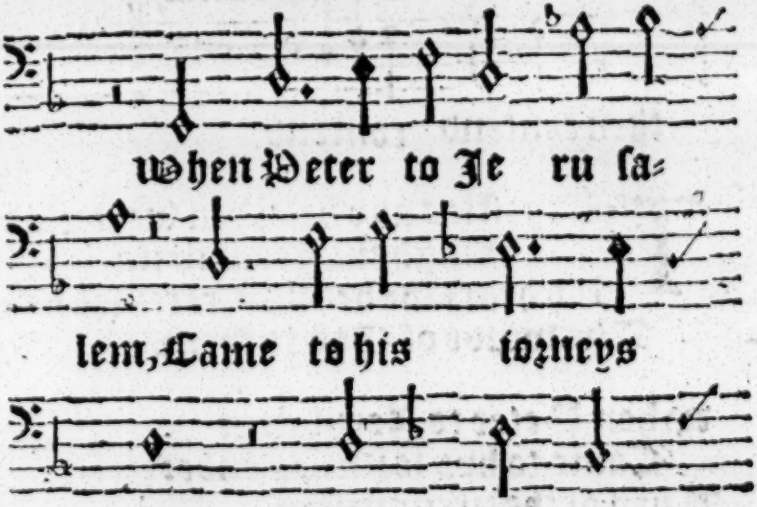
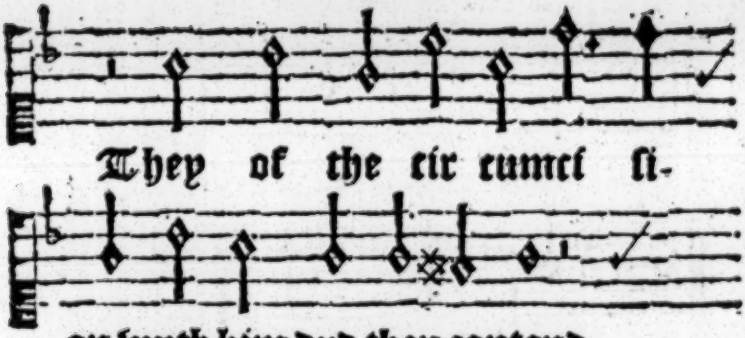


The.xj.Chapter.

Meane.



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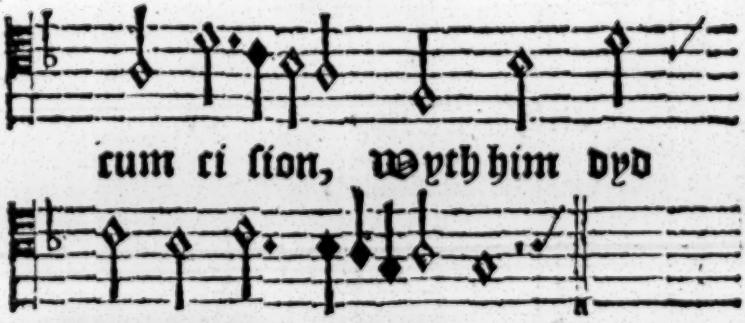


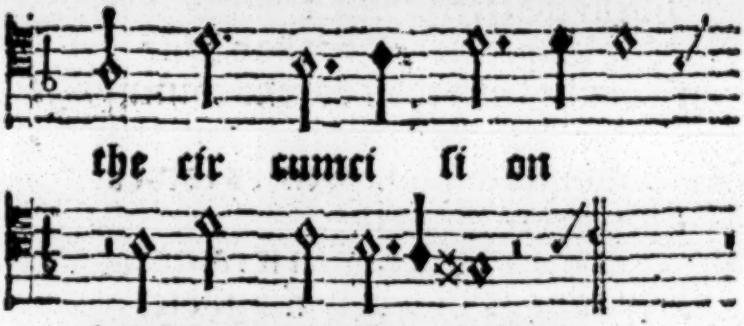
THe apostles and brethren were glad
Throughout Jerusalem:
To heare the heathen, receiued had
The worde of God to them.

When Peter to, Jerusalem
Came to hys iorneyes ende:
They of the circumcision
With hym dyd then contende.

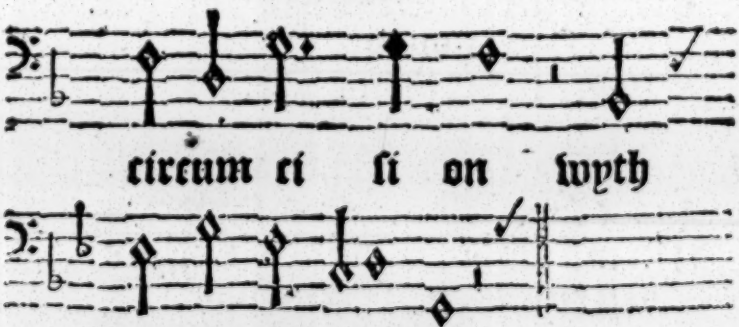
And

The.xj.Chapter.

The countertenor



Bassus.



And sayde of late, thou wentst into
Thuncircumsyde in dede:
With them to eate, whiche thynge to do
Our lawe hath not decrede.

Peter began, then to debate
The thynges as they dyd chaunce
And sayde I was, in Joppa late
Prayinge and in a traunce.

As I in dede, playnelye had seue
A vessell descendynge:
A large whyte cloth, as it had bene
From heauen then downe commynge

Let downe it was, by corners fower
And so it came to me:
Within the whiche, when it came lower
Myne eyes playnely myght se.

Fourfoted beastes, that semed fayre
Wermen and wormes there layde:
And also foules, out of the ayre
A voyce to me then sayde.

Peter aryse, slee thou and eate
And I sayde Lorde, God shylde:
For in my mouth, came neuer meate
Then common or yet defylde.

And then the voyce, dyd aunswere me
From heauen with good accorde:
Count not those thynges, vncleane to be
That cleansed hath the Lorde.

Thre tymes thys thynge, was brought a-
As I haue shewed you playne: (bout
And all thynges was, without all dout
Vp take to heauen agayne.

And

And then beholde, immediatlye
There came to me thre men:
The which were sent, from Cesarye
Onely to seke me then.

And then the spirite, to me dyd saye
Do thou thy selfe prepare:
To go with them, forth on their waye
And haue therof no feare.

Moreouer then, syre brethren went
In companye of vs:
Unto the house, of hym that sent
Which was Cornelius:

How he had sene, he shewed to vs
The aungel of the Lorde:
Which sayde to hym, Cornelius
To Joppa sende thou worde.

To Simon Peter, one of myne
Who shall tell words to thee:
Wherby that thou, and eke all thyne
No dout shall saued be.

And then as I, began to preache
The spirite on them fel thus:
As dyd on vs, when we dyd teache
The Lorde and Christ Jesus.

Then in my head, I dyd reꝛorde
Great thinges that I then wayde:
Whiche were the woꝛds, of God ỹ Loꝛde
That he in dede had sayde.

John with water, he dyd baptyse
But ye shal baptysed be:
Euen with the spꝛite, that is right wyse
Within fewe dayes trust me.

Then foꝛasmuch as God dyd geue
To them as, vnto vs:
When we dyd fyꝛst, pꝛeache and beleue
The Loꝛde and Chꝛist Jesus.

What was I then, that I shouldꝰ seace
And eke the Loꝛde denye:
When they heard ỹ, they helde their peace
And God dyd glozifye.

And sayd also, that God had sent
The Gentils euen the same:
Their foꝛmer lyfe, then to repent
Beleuyng in his name.

Those that beforꝛe, abꝛode were dꝛyuen
Thꝛough persecution stronge:
The which arose, about good Steuen
From place to place went longe.

Antyl

Untyll they came, to Phenices
Cipers and Antioche:
Unto the Jewes, both more and les
Onlye they dyd apprache.

And eke of Cipers there were some
And of Sirene also:
To Antioche, when they were come
Unto the Grekes dyd go.

And preached then, the Lorde Jesus
Whose hande with them abod:
A great numbre, beleued vs
And turned vnto God.

Of these thinges tydinges came anon
Unto the eares of them:
That were the congregation
Then at Jerusalem.

And they sent forth, one Barnabas
To Antioche in peace:
When he came there, right glad he was
To see the fayth encrease

Exhorting them, not once to start
Sith God had them restorde:
Unto his grace, that they with heart
Should cleaue vnto the Lorde.

Ryght good he was, euen from his youth
Full of the spryte and fayth:
Much people he, vnto the truth
Dyd wynne the storye sayth.

Then Barnabas, to Tharsus sought
To see Saule there approche:
Upon whose sight, right soone he brought
Hym vnto Antioche.

And it chaunced, that one whole yere
They kept together styll:
Euen with the, congregacion there
And taught the Lorde hys wyll.

That in so much, the lect that were
At Antioche euen then:
Were those in dede, that first dyd beare
The name of Chrysten men.

In those dayes from, Jerusalem
The Prophetes came to vs:
To Antioche, and one of them
Was named Agabus.

Whiche by the spryte, then signified
Great dearth shoulde then succede:
And that throughout, the worlde so wyde
Whiche came to passe in dede.

Ju

The.xj.Chapter.

In Claudius dayes, the Emperour
Thelect them selues dyd vynde:
Eche man accordynge to hys power
Some succour then to sende.

Unto the brethren, in Jurye
Whiche thynge they brought to pas
And sent vnto, the Elders bye
Saule and eke Barnabas.

The.xij.Chapter

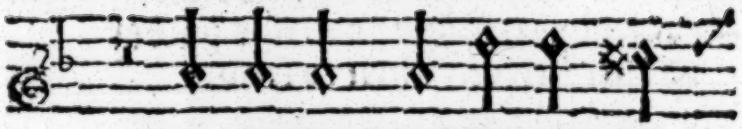
The contentes.

HERODE doth persecute Christes flocke
And doth slaye Iames in dede:
In pryson he, doth Peter locke
The vvormes Herode doth fede.

And

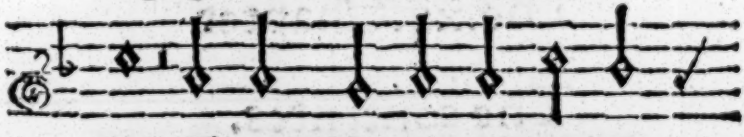
The.xij.Chapter.

Meane.



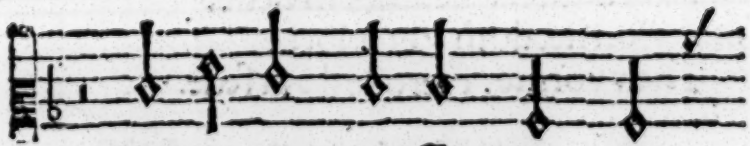
And in that tyme Herode the

Kynge, He dyd his hands let



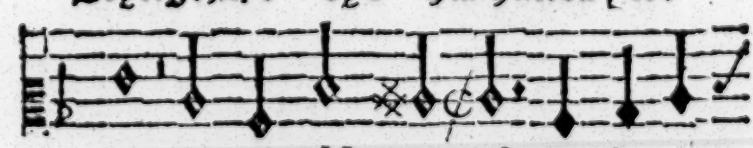
fyp, To trouble men of good ly-

Tenor.



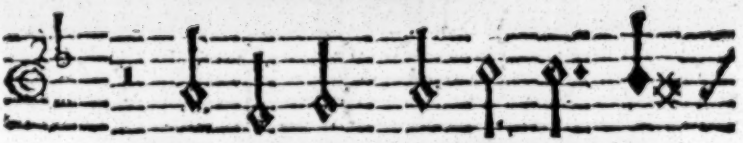
And in the tyme Herode the

Kynge, He dyd his hands let



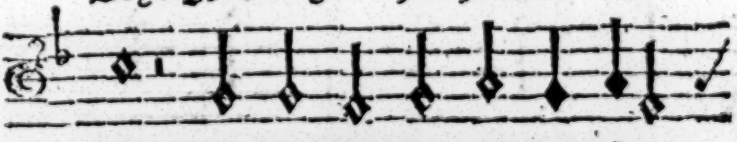
fyp, To trouble men of good lyuyng.

Countertenor.



And in that tyme Herode the

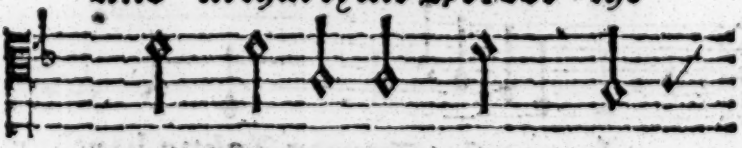
Kyng, He dyd his hands let



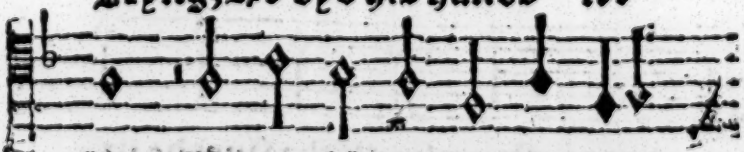
flyp, To trouble men of good ly-

Baſſus.

And in that tyme Herode the



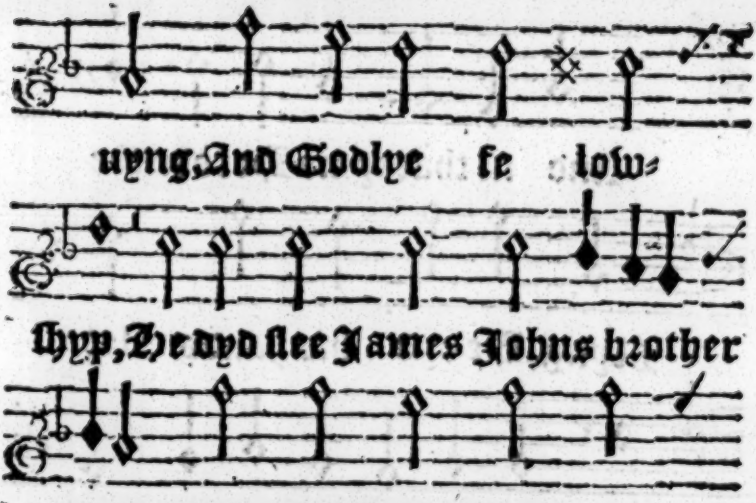
Kyng, He dyd his hands let



flyp. To trouble men of good ly-

The.xj. Chapter.

Meane.



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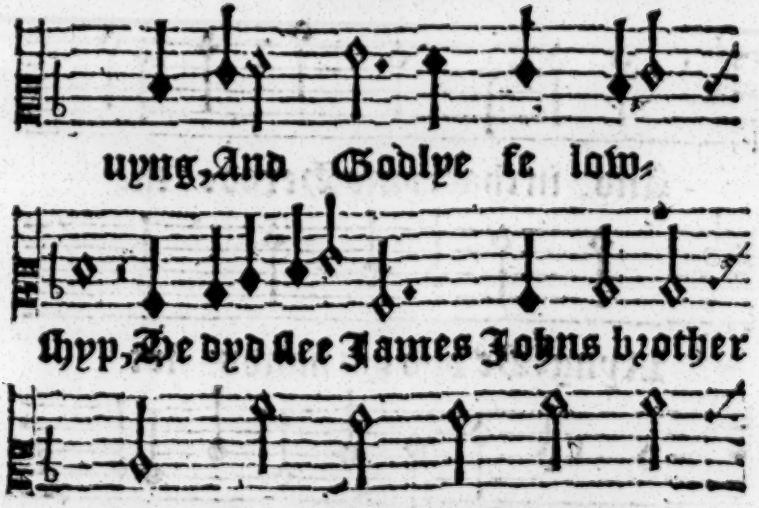

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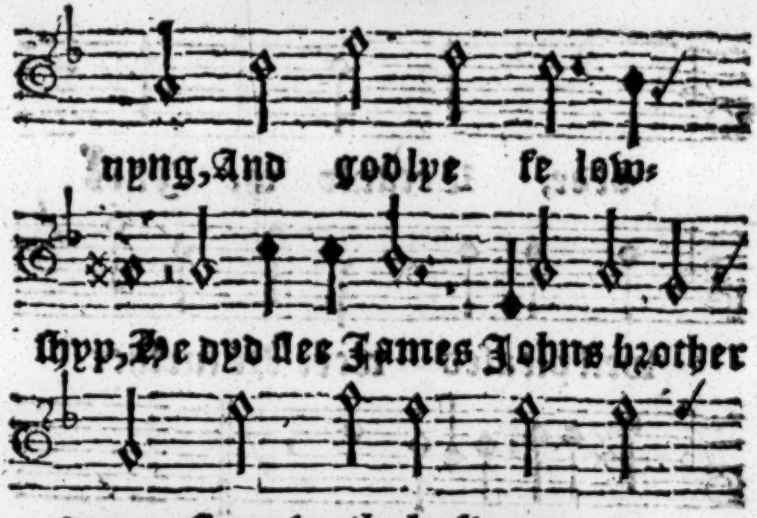
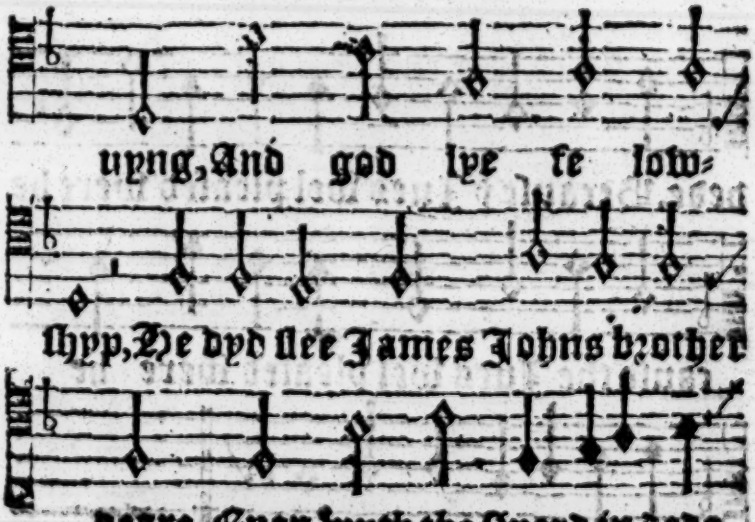


Baſſus.



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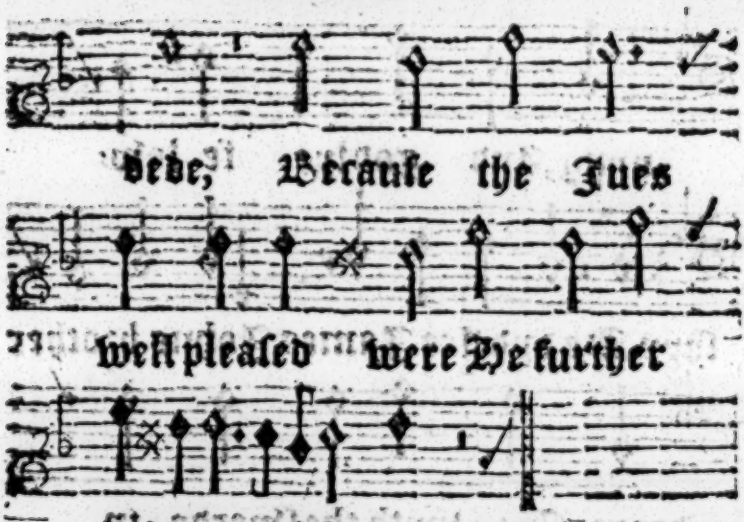
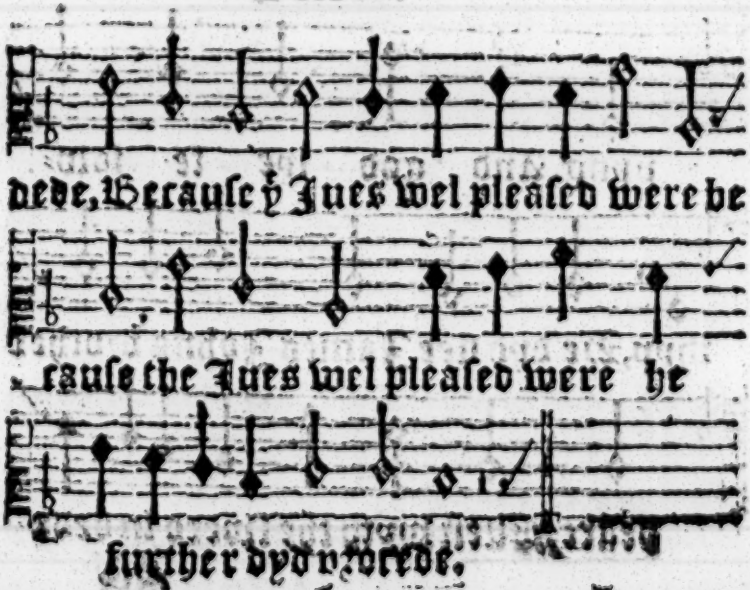
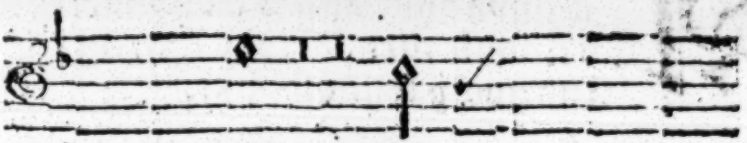

dede, Because the Jues
well pleased were He further
dyd pro cede.

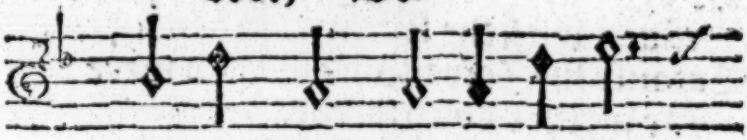
Tenor.


dede, Because ẏ Jues wel pleased were be
cause the Jues wel pleased were he
further dyd procede.

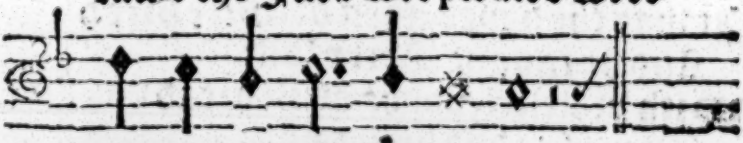
Countertenor.



dede, Be-

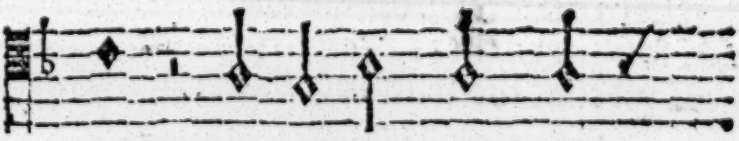


cause the Jues wel pleased were



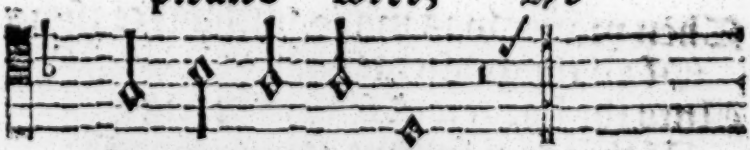
he further dyd proceede.

Bassus.



dede, Because the Jues well

pleased were, He



further dyd proceede.

The.xij.Chapter.

AND in that tyme, Herode the kynge
He dyd hys handes let fyppe:
To trouble men, of good lyuynge
And godly felowshyppe.

He dyd slaye Iames, Johns brother dere
Euen with the swearde in dede:
Because the Iewes, wel pleased were
He further dyd procede.

It was the dayes, then of swete bread
And he caught Peter fast:
With violence, voyde of all dread
In prison dyd hym cast.

Delyuerynge hym, a charge gaue he
Unto quarternions fower:
Of souldiers there, then kept to be
Tyll that the feast were ouer.

Entendynge then, once easter past
That out he shoulde be brought
But Peter was, in prison fast
Tyll God for hym had wrought

Then prayer was made, without ceasyng
Of all the godly menne:
Unto the Lorde, out hym to bryng
Of that foul fylthye denne.

When

When Herode would, haue had hym sene
And brought before the route:
The same nyght Peter, slept betwene
Two souldiers stowre and stoute.

Bounde with two chaynes, in lodginge
And so he fell a slepe: (poze
The kepers standynge at the doze
The prison fast to kepe.

Beholde the Aungel, of the Lorde
Was present in that tyde:
The lodge to lyght, he then resorde
And smote on Peters syde:

And styred hym, who lay in bandes
And sayde aryse vnbewrayde:
And then the chaynes, fel from his handes
The Angell to hym sayde:

Gyrde thou thy selfe, and haue no drede
Thy Sandales bynde on thee:
Thy mantell cast, on thee with spede
And then come folowe me.

He folowed hym, and made no dene
And wyst not what done was:
But as a vision, he had sene
Whiche thaungel brought to pas

When they the first, watche dyd frustrate
The seconde watche also:
They came vnto, the yron gate
That goth the cytye vnto.

Which opened by, the owne accorde
They passynge through by nyght:
And then the Aungell, of the Lorde
From Peter vanished quyght.

When Peter to, hym selfe came well
He sayde I knowe and see:
That God hath sent, me hys Angell
Which hath delyuerd me.

Out of the hands, of kynge Herod
And all hys whole counsayle:
And from the Jewes, I thanke my God
That neuer dyd me fayle.

And as he thought, thys thynge vpon
To Maries house dyd go:
Which was the mother, of one John
And called Marke also.

Where diuers were, gathered to prayse
There Peter knockt with spede:
A damsell came forth, to heare saye
Named Rhoda in dede.

And when that she knewe Peters voyce
The doore she dyd let pas:
She ranne in fast, and dyd reioyce
To tell where Peter was.

Declarynge playne, that heard she had
Hym speake in the entre:
And then they sayde, that she was mad
But she sayde it was he.

Then sayde they all, it maye betyde
His Aungel there to be:
But Peter styll, dyd there abyde
And eke styll knocked he.

And when they had, opend the doore
Where Peter then dyd stande:
They were astonied, ryche and poore
But he helde vp his hande.

And wylled them, to holde their peace
And shewed them what was past.
Howe that the Lorde, dyd hym release
Where he in chaynes laye fast.

And he sayde then, go shewe thys thynge
To Iames and, brethren eke:
And he went thence, before day springe
Another place to seke.

Assone as it was fayre lyght daye
The souldiers made great mone:
Eche one to other began to saye
Howe is thys man thus gone.

When Herode then, for hym dyd call
And naught of hym heard saye:
He dyd examine, the kepers all
Commaundynge them awaye:

And he descended, from Jewrye
To Cesarye anon:
With them of Tire, he was angrye
And with them of Sidon:

And they came all, then to obtayne
By intercession than:
To Blastus made, hys chamberlayne
Desyrynge peace eche man.

Because their countrey, where they fedde
Chiefely by hym dyd stande:
And they and theirs, were norisshedde
Onely by Herodes lande.

Upon a daye, appoynted well
Herode hym selfe made neate:
In fyne and royall, apparell
And set hym on hys seate.

The.xij. Chapter.

To them gay wordes, then spake Herod
The people then dyd shoute:
And sayde he speaks, more lyke a God
Then lyke a man no doute.

The aungell then, immediatlye
Dyd stricke him with Gods rod:
Because he dyd, not geue the glorye
Unto the lyuynge God.

The wormes of hym, toke their repast
And he gaue vp the ghost:
The worde also encreased fast
And grewe in euerye coost.

Then Barnabas, and Paule went soone
Unto Jerusalem:
When they their office, had well done
And toke John Marke with them.

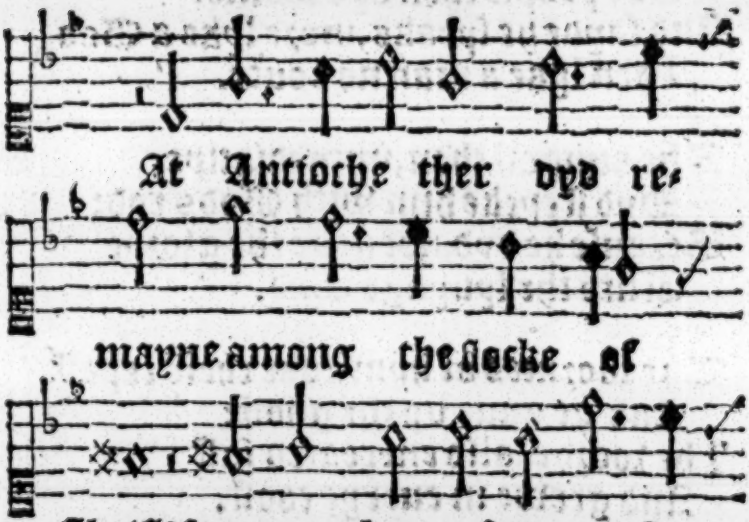
The.xiij. Chapter.

The Contentes.

PAVLE Barnabas, dyd God prefer
And dyd the heathen teache:
And eke agaynste, the socerer
At Antioche dyd preache.

The.xiij.Chapter.

Meane.



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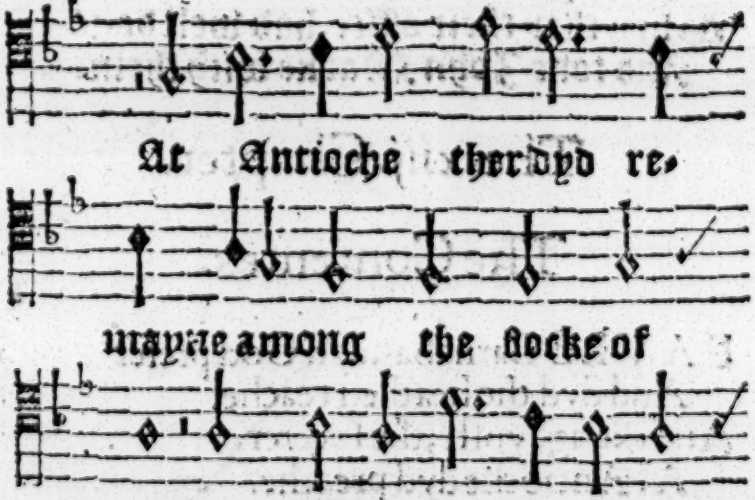

The.xiij.Chapter.

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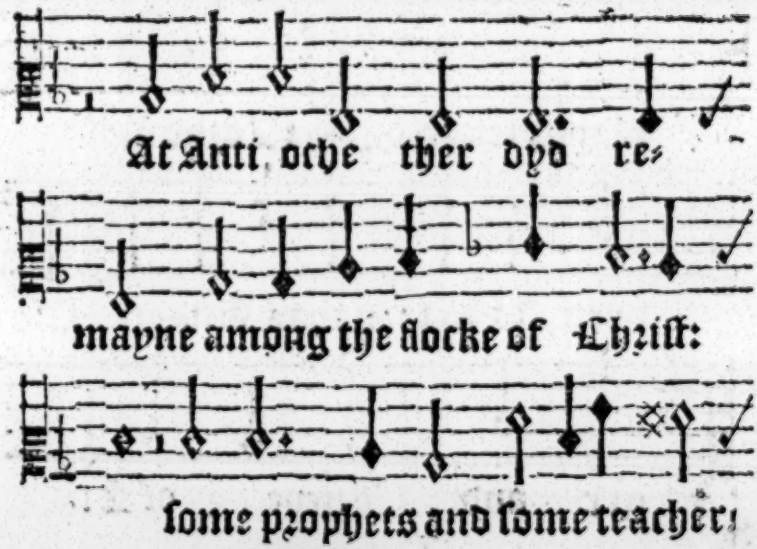

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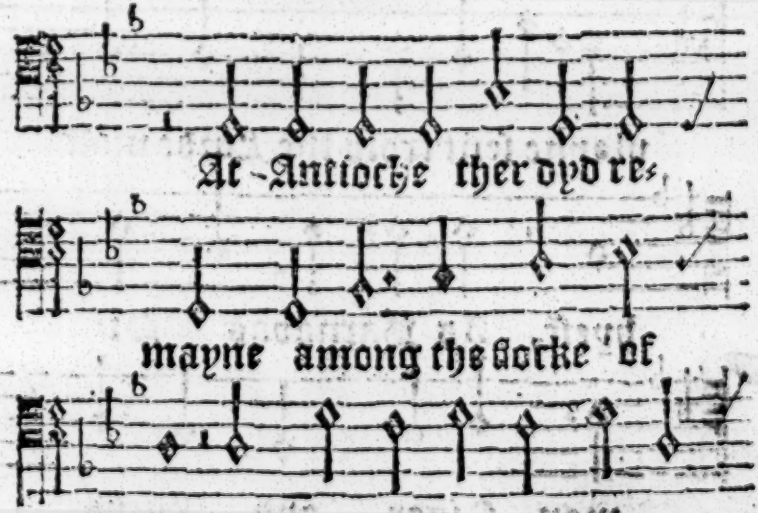

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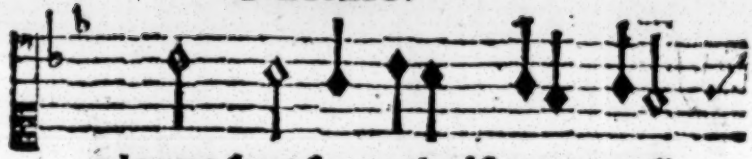
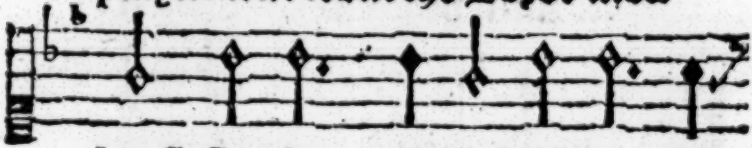
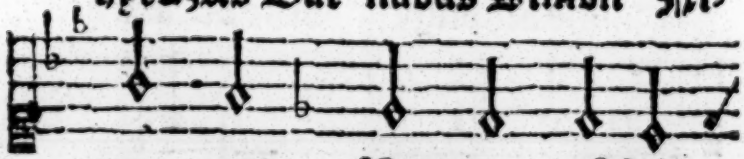


playne sent from the Lorde moſt



hyeſt, As Bar nabas Simon Ni-



ger and Lucye of Si-

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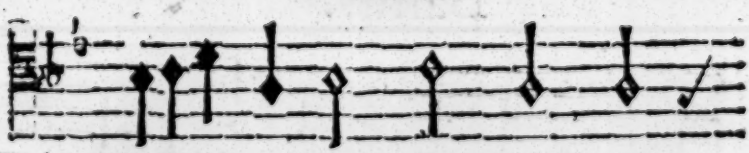
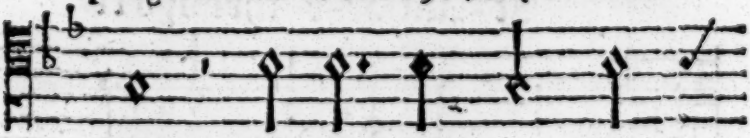


playne sent from the Lorde moſt



hyeſt, As Barnabas Si-

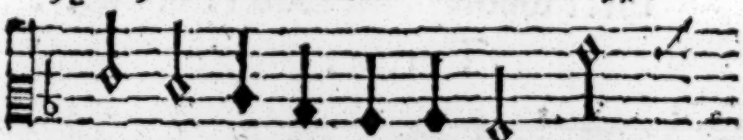
mon Niger and Lucye

The.xiij. Chapter.

Contertenor.

playne sent from the Lorde most

hyest, As Barnabas Simon Ni-

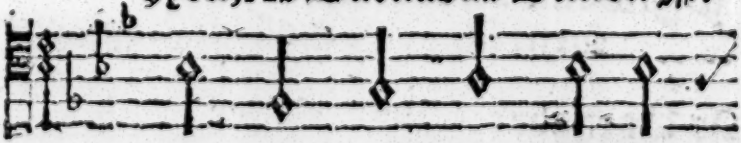


ger and Lucye of Siren, The

Bassus.

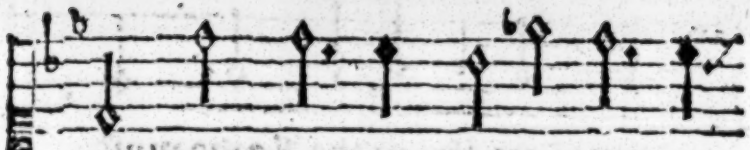
playne sent from the Lorde most

hyest, As Barnabas Simon Ni-



ger and Lucye of Si-

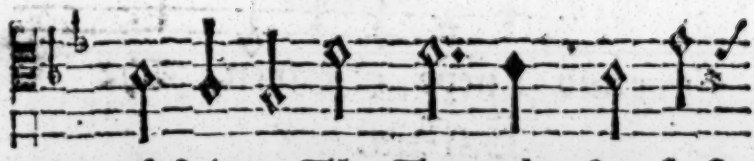
Meane.



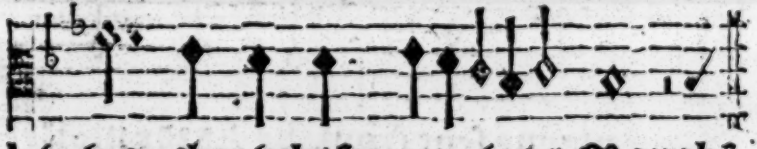
rene, The Tetracks nurse, felow was

there whose name was Manahen.

Tenor.



of Siren The Tetracks Nurse, fe-



low was ther whose name was Manahē,

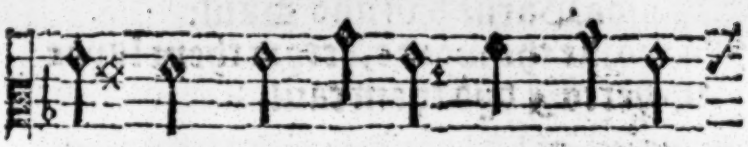
AT Antioche, there dyd remayne
Amonge the flocke of Chriſt:
Some prophetes, and some teachers
Sent fr̄ ỹ lord moſt hieſt. (playne

As Barnabas, Simon Niger
And Lucye of Sirene;

The

The.xiij.Chapter.

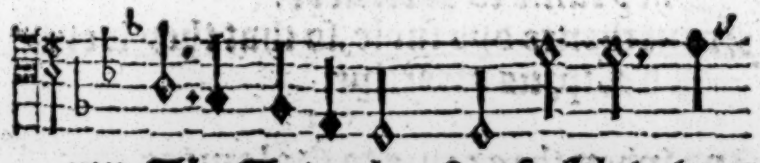
Countertenor.



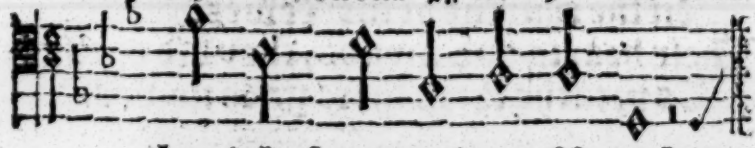
Tetracks nurse, felowe was ther whose

name was Manahen.

Bassus.



ren, The Tetracks Nurse, felow was



ther whose name was Manahen.

The Tetrarks nurs, felowe was ther
Whose name was Manahene.

And also Saule, was there in place
Who as they ministred:
And eke dyd fast, and pray for grace
Gods spyte on them was shed.

Whiche

Whiche dyd commaunde, & to them sayde
Sende Barnabas and Saul:
To worke the worke, before them layde
Wherto I dyd them caul.

Then dyd they fast, and also praye
As they were wont to do:
And eke their hands, on them dyd laye
And then they let them go.

And by Gods spryte, when they were sent
They came to Seleucye:
From thence dyd sayle, so that they went
To Cipzus directlye.

And when they came, to Salomine
In the churche of the Jewes:
Their hearts and mynds, they did encline
To preache them there good newes.

To serue with them, there for a whyle
They had one John by name:
And when they had, gone thzough the yle
To Paphos then they came.

A sozcerer there, of them was founde
A false prophet a Jue:
Whose teaching was, not sure ne sounde
Hys name was Barjesu.

With Sergius Paule, a man prudent
With whiche rulde the whole countre:
With all hys trayne, he dyd frequent
Familier then to be.

The same ruler, to hym dyd caule
And willed to come nere:
Both Barnabas, and also Paule
Of them goddes worde to here.

But Elymas, the sorcerer
So they declare hys name:
Dyd wyll the ruler, to forbere
To fayth hym selfe to frame.

Saule named Paule, then in that cose
Full feruent ar a brayde:
Who was full of, the holye Gost
Beheld hym then and sayde.

O full of all, subtylitye
And eke disceytfulnes:
The deuyls chylde, and enemye
To grace and ryghtwysenes.

Thou doest not cease, styll to peruart
By damnable discorde:
But dost alwayes plucke frō mans hart
The straycht wayes of the Lorde.

And nowe beholde, thou man vnkynde
The Lordes hande is on thee:
And for a tyme, thou shalt be blynde
The Sunne thou shalt not se.

Immediatlye, then for hys pryde
Vppon hys eyes dyd stande:
A myst that made, hym seke a gyde
To leade hym by the hande.

The ruler then, dyd see the case
And not therat repyne:
But mused muche, and dyd embrace
The Lorde and his doctrine.

Where Paule frō Paphus, toke shippyng
And all hys compaunye:
Forth on their waye, they went saylyng
To Perge of Pamphilye.

To see his frendes, Iohn was right fayne
And dyd depart from them:
And so returned, whome agayne
Vnto Ierusalem.

They wandryng ther, went from Perga
And soone they dyd approche:
The lande then of, Pisydia
And came to Antioche.

Into the ſinagoge they went
Upon the Sabbothes daye:
And ſat them downe, with good entent
No man dyd ſaye them naye.

But when the lecture, of the lawe
And prophetes there were done.
The ruler then, whiche there them ſawe
Sayde vnto them ryght ſone.

Good bretherne nowe, we do you praye
The people to exhort:
If any ſermon, ye can ſaye
To them for their comfort.

Then Paule ſtode vp, there in preſens
And beckned with hys hande:
He prayde them all, to kepe ſylens
Gods worde to vnderſtande.

Ye ſayde ye men, of Iſraell
And ye that God do feare:
And all that here, amonge you dwell
I praye you geue good eare.

God of this people, dyd elect
Our fathers vs before:
Auancynge them, that were reiect
As forreners farre bore.

The.xiij.Chapter.

In Egypt lande, both daye and nyght
In bondage they dyd dwell:
The Lorde then with, hys arme of myght
Dyd bryng them out ryght well.

And fourtye yeares, he dyd them spare
In all their wyckednes:
To punishe them, he dyd forbare
With in the wyldernes.

Seuen nacions then, in Canaan
He wasted well I wot:
Partynge the lande, to euery man
Accordynge to hys lot.

Then to the tyme, of Samuell
The iudges gaue trulye:
Amonge them there, yeares for to dwell
Four hundreth and fyftye.

And after that, a kynge to craue
They would not cease ne blyn:
The sonne of Cis, Saule God them gaue
Of the tribe of Beniamyn.

Twise twentye yeares, he ware ỳ crowne
No lenger raygned he:
For God the Lorde, dyd put hym downe
And hys posterite.

He

He set vp Dauid, to be kynge
And ruler in hys place:
And dyd repoꝛte, of hym saynge
Dauid I do enbꝛace.

One Jesses sonne, whom I haue founde
A man Jentell and kynde:
He is to me, both sure and sounde
To fulfyll all my mynde.

Of hys mans sede, a sauiour
The promyse thus doth tell:
God hath bꝛought foꝛth, Jesus the flour
And kynge of Jsraell.

But after John, had run hys race
He sayde I am not he:
I meane Messias, full of grace
Whome ye take me to be.

But lo one doth, come after me
Whose shoes vpon hys fete:
Of such hyghnes, and dignite
To lose I am vnmete:

Ye men bꝛetherne, and childꝛen all
Of Abꝛaham by discent:
To you that feare, God great and small
Thys woꝛde of lyfe is sent.

The.xiij.Chapter.

The dwellers in, Jerusalem
The rulers well I wot:
And all suche then, as were with them
In dede they knew hym not.

The prophetes voyce, that were red
Eche Saboth them amonge:
With suche blyndnes, then were they led,
They coulde take then but wronge.

And though of deathe, they found no cause
In hym most innocent:
The Prophecyes, in euerye clause
Were ended as they ment.

In denying him, to mortall fate
They dyd them all fulfyll:
When they made sute, to Pons Pilate,
This innocent to kyll.

Then all thynges done, in eche degre
As scripture wolde it haue:
They toke his bodye, from the tre
And layed it in the graue.

God rayled hym, on the third daye
From deathe to lyfe certayne:
He shewed hym selfe, without delaye,
When he was risen agayne.

And manye tymes, appeared he
Full lyuelye vnto them:
That went with him, from Galile
Vnto Jerusalem.

Which are his witnes, to ethe sort
Appoynted of the Lorde:
And we also, to your comfort
Gods promyse do recorde.

Which to our fathers, he dyd frame
Howe God to their offspryng:
Fulfylled hath, in Christ the same
From death hym reuiuynge.

The seconde Psalme, recordeth playne
Thou art my sonne sayeth he:
The father sayeth, this daye certayne
I haue begotten thee.

In that he rayled, hym anon
From death nothynge dismayde
No more to se, corruption
On thys wyse then he sayde.

The fauour grace, and eke good wyll
That I Dauid dyd vow:
Full faythfullye, I shall fulfyll
And parforme it to you.

Therfore he sayeth, in the lyke place
Thy sonne the holye on:
Thou shalt not suffer, in no case
To see corruption.

As for Dauid, hys tyme dyd kepe
To serue gods wyll truelye:
And after that, fallynge a slepe
Was layde hys father bye.

His Cors dyd waste, and putrefye
But God hys sonne dyd he:
Make quicke agayne, and certaynlye
Dyd no corrupcyon se.

Knowe ye therfore, ye brethren all
Through him ye may purchace:
Which is preached, to great and small
Forgeuenes of trespace.

And from all things, ful sure to be
Acquited and made sure:
Which Moyses lawe, in no degre
Coulde clense be ye ryght sure.

But who so that, wyl geue credence
And in the fayth abyde:
Through him is cleare, from all offence
And also iustified.

Beware therfore, I do you reade
And kepe ye from the lake:
Lest those thynges fall, vpon your heade
Wherof the prophetes spake.

Ye dispisers, beholde and muse
At your distruction now:
For in your tyme, a worcke defuse
I worke euen vnto you.

Whiche in no wyse, ye shal beleue
Who so of it you tell:
The whiche is wrought, you for to greue
Because ye do rebell.

When that the Jues, were all forth gon
Out of their holye place:
The Gentyles them, besought anon
To preache the worde of grace.

And them to teache, through out the weke
Betwene the Saboth dayes:
What meanes & wayes, that they myght
To please the Lorde alwayes.

Their holye congregacion then
So ended Luke recytes:
On them dyd wayte, there many men
Both Jues and Prozelytes.

To these good men, that dyd abyde
Spake Paule and Barnabas
Exortynge them, not once to slyde
From God ne from his grace.

The Saboth day, then next folowynge
The citie whole well neare:
Together came, much desyrynge
Gods holy worde to heare.

But when the Iewes, sawe suche a route
They were full wrath I deme:
Reuilyng Paule, with wordes fulstoute
Beginning to blaspheme.

But Barnabas, and Paule was bolde
And sayde it doth behoue:
Gods worde to you, firste to be tolde
Whiche sent is from aboue,

But syth ye do, it nowe denye
Auoydynge it with strike:
And thynke your selues, now vnworthye
Of euerlastyng lyfe.

And eke the worde, so precious
Pe take for crafte and gyles:
Lo here the Lorde, hath wylled vs
To tourne vnto the Gentyles.

I haue set thee, to be a lyght
The Gentyles for to gyde
And them to saue, as I behyght
Throughout the earth so wyde.

The Gentyles then, offred thys grace
Of it they were full fayne:
Gods worde with thankes, they dyd em-
Beleuynge it certayne. (brace

And those that God, had ordayned
To euerlastynge lyfe:
Abode in fayth, the worde dyd spread
Throughout the countrey ryfe.

Wherfore the Iewes, them dyd abhorre
And moued without pytye:
The women of, worshyp and honore
The chiefe men of the cytye.

Agaynst poore Paule, and Barnabas
And woulde without offence:
A persecution brought to pas.
Expellynge them from thence.

Out of that coast, when they nedes must
To go they made them mete:
And for a witnes, shoke the dust
Agaynst them of their fete.

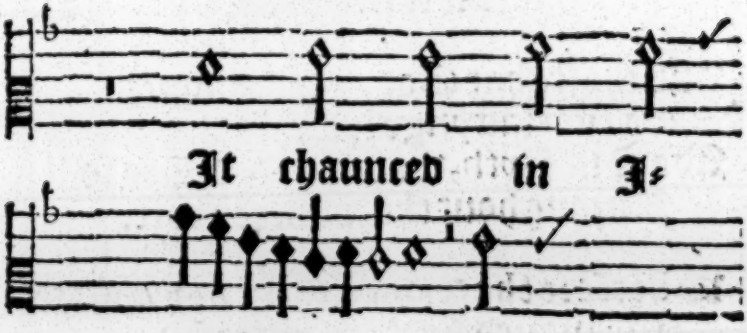
And

The.xiiij.Chapter

And they came to, Iconium
Accept of least and moste:
And Gods elect, were all becum
Full of the holye goste.

The.xiiij.Chapter

iiij.partes in ij.



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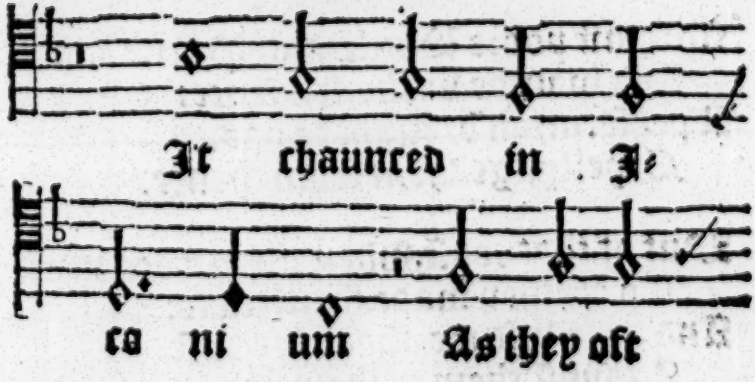
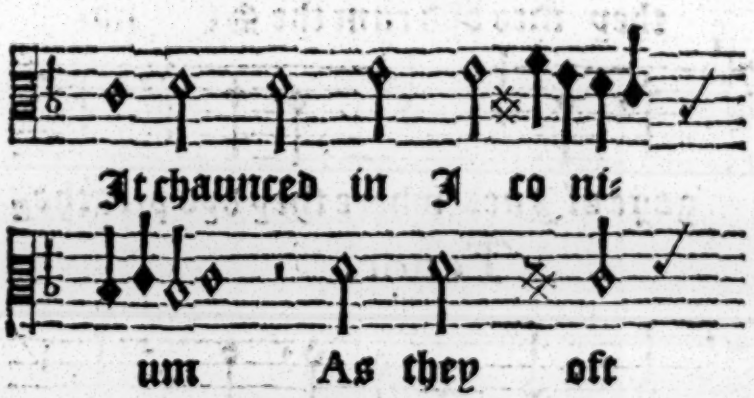


The.xiiij. Chapter.

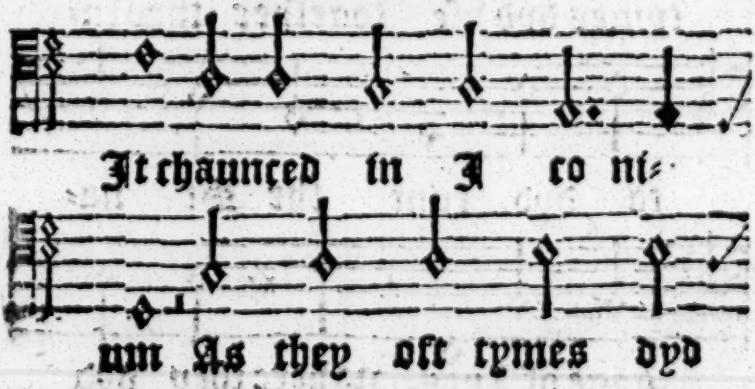
The contentes.

THAPOSTLES at Iconium
Dyd preache vvith good aduice:
The people vvoulde, both all and ſome
To them do ſacrifice.

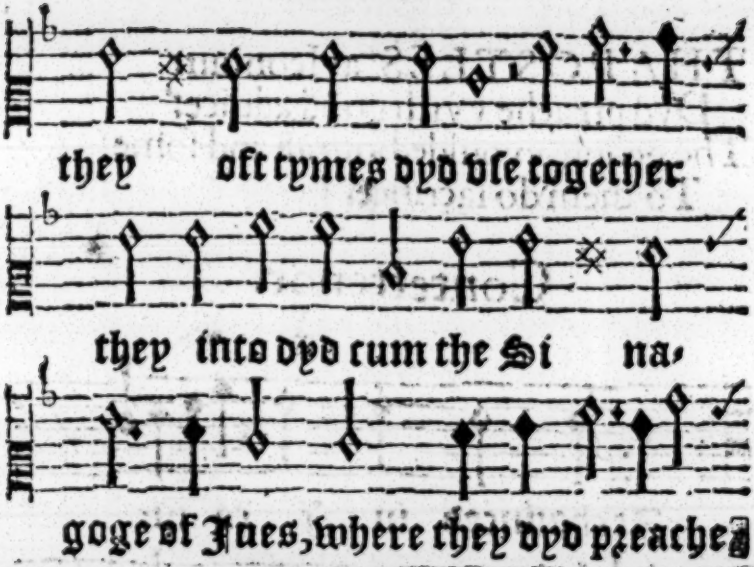
Contertenor.



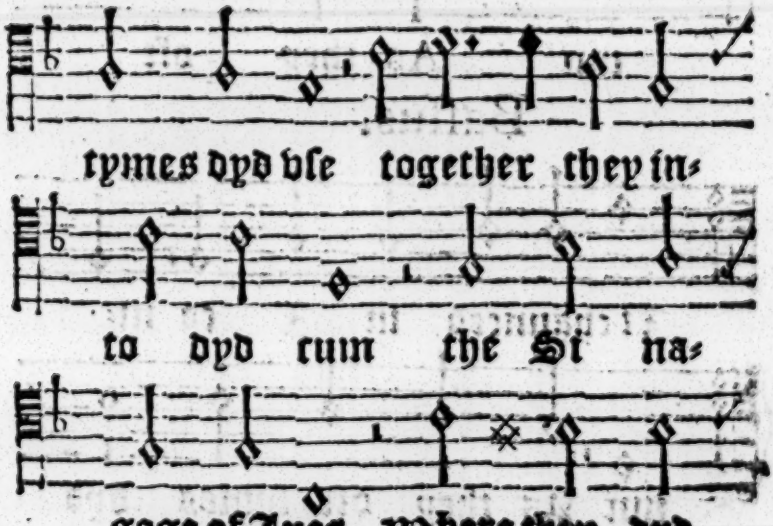
Baſſus.



Meane.

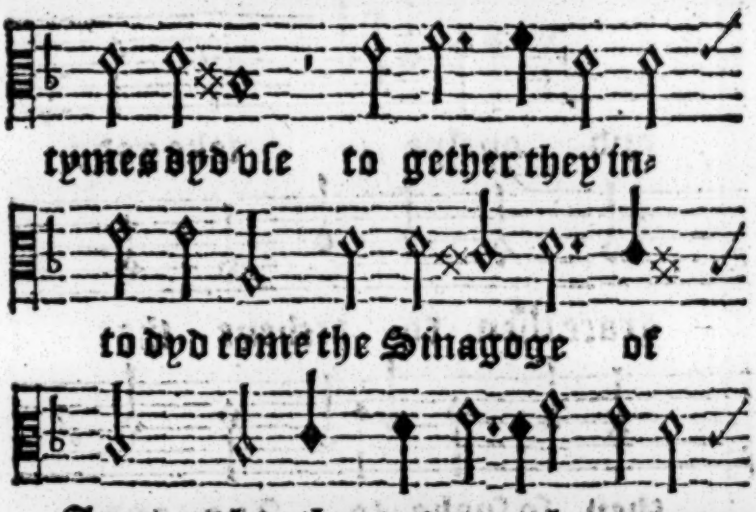

they oft tymes dyd vse together
they into dyd cum the Si na-
goge of Jues, where they dyd preache

Tenor.

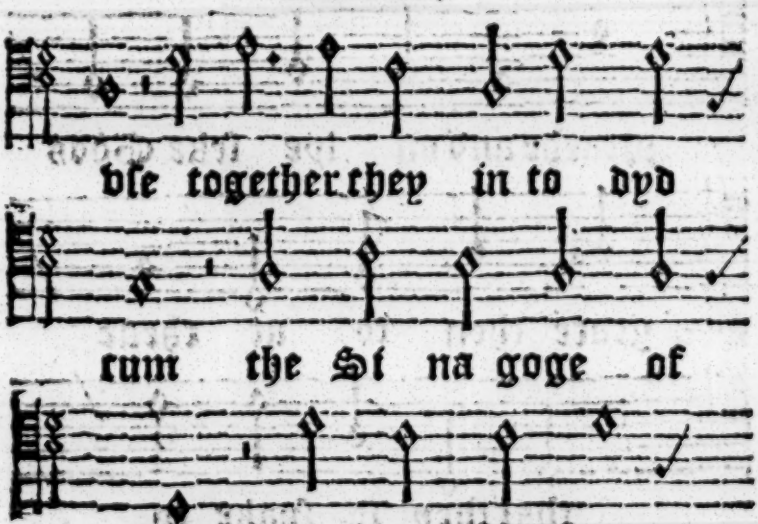

tymes dyd vse together they in-
to dyd cum the Si na-
goge of Jues, where they dyd

The.xiiij.Chapter.

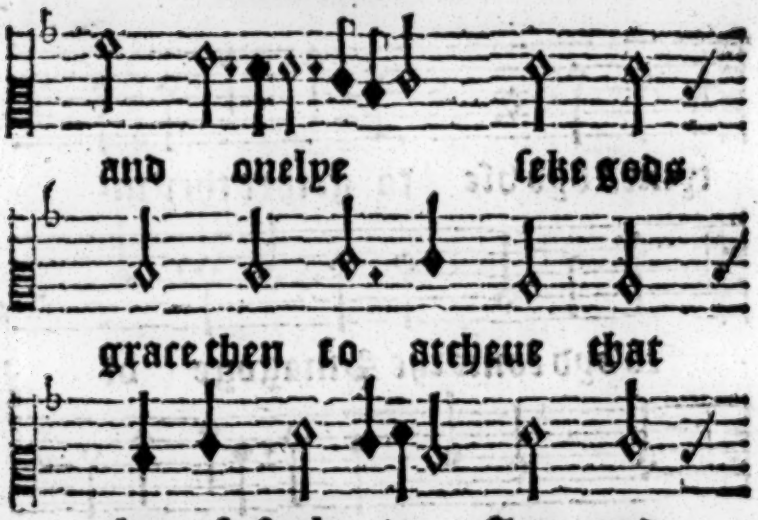
The countertenor



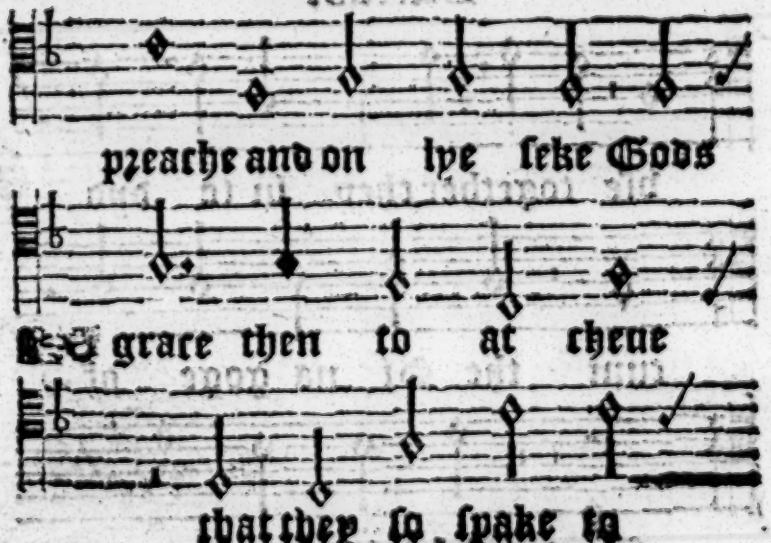
Bassus.



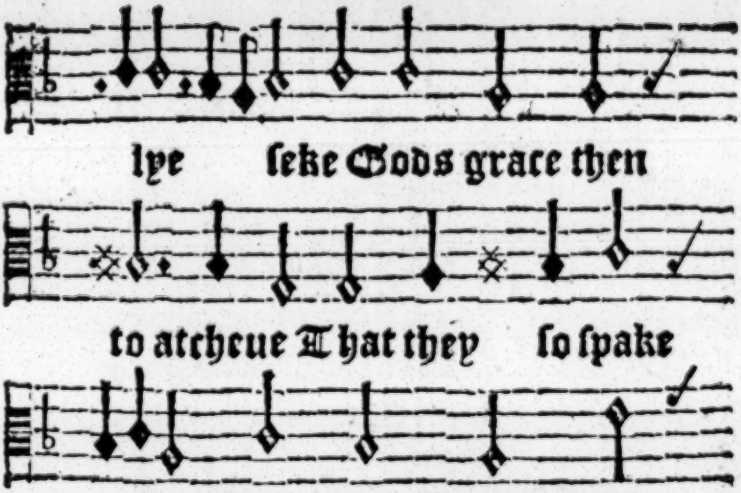
Meane.


and onelye seke gods
grace then to atcheue that
they so spake to Iue and

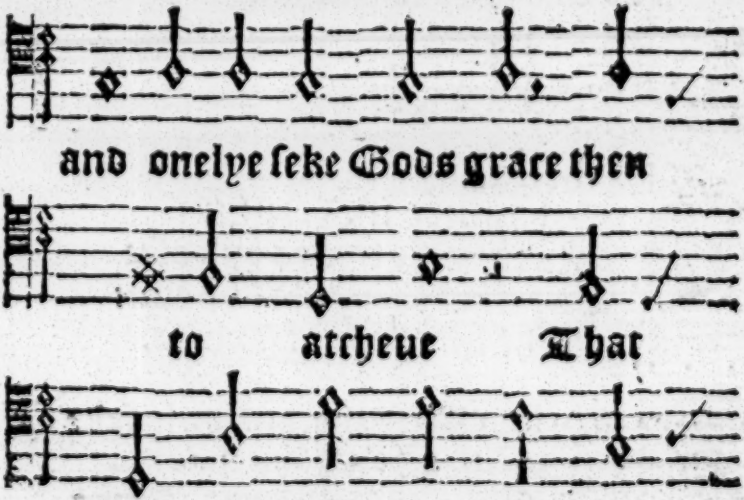
Tenor.


preache and on lye seke Gods
grace then to at cheue
that they so spake to

Countertenor.

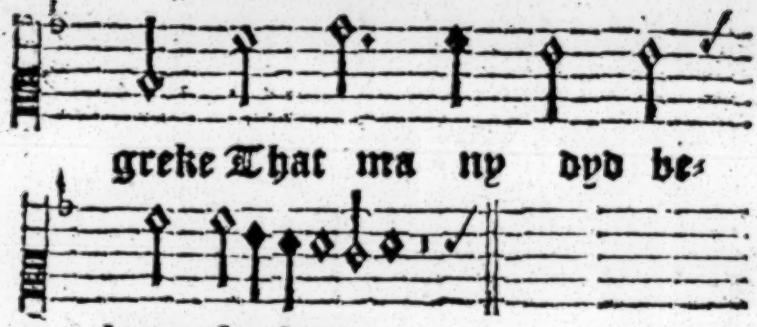


Bassus.



The.xiiij.Chapter.

Meane.



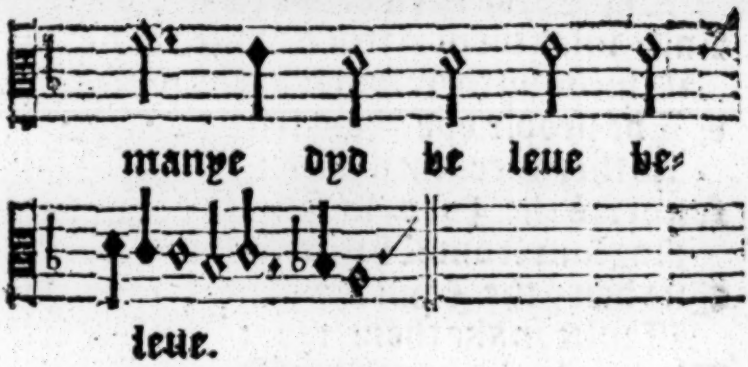
Tenor.

IT chaunced in, Iconium
As they oft tymes dyd vse:
Together they, into dyd cum
The sinagoge of Iewes.

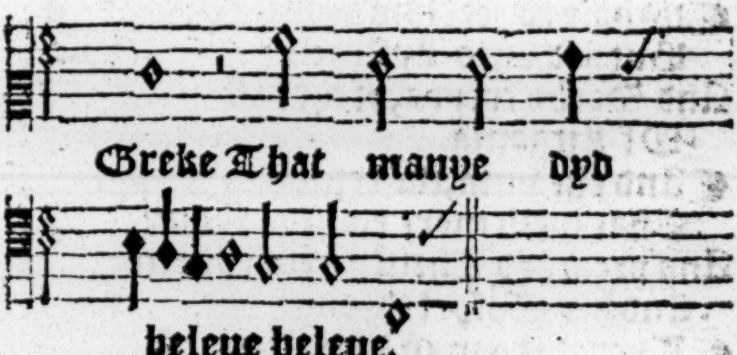
Where they dyd Preache, and only seke
Gods grace then to atcheue:
That they so spake, to Iewe and Greke
That many dyd beleue.

The.xiiij.Chapter.

Countertenor.



Baſſus.



But then the Iues, of vnbeleke
The Gentyles on dyd call:
And ſtyrde their mindes, to much miſcheke
Agaynſt the bretherne all.

And they longe tyme, dyd there perſiſt
Gods worde ſtyll to reproue:
And quit them ſelues, boldly in Chriſt
By helpe of God the Lorde.

¶ Whiche then, gaue testimonye vnto
The worde euen of hys grace:
And caused them, great thynges to do
Whiche by their handes toke place.
¶ The people dyd, them selues deuyde
As they were then affect:
Sum frō the Jues, would neuer slyde
Nor sum from Chrisstes elect.
¶ When ẏ the Jewes, & gentyles would
Assaulte make them vpon:
Their rulers wrought, all ẏ they coulde
By counsel them to ston.
¶ Whose coūcel knowen, thsy made no
But fled vnto Lystra: (boste
And Derba cytyes, of the coste
Of Licaonia.
¶ And eke vnto, the region
That lyeth there rounde about:
And preached Christ, to euerye one
And his Gospel through out.
¶ There sat a man, of lytle myght
At Lystra, lame of fete:
A crepell was, euen from his byrth
And neuer walked yet.
¶ Who heard Paule preach, ẏ storye sayth
And Paule behelde the man:
And dyd perceyue, that he had fayth
To be made whole euen then.
¶ Paule sayd to him, with chereful voyce
Vpon thy fete vp stande:

And

And he start vp, and dyd reioyce
And walked out of hande.
¶ And when the people, dyd beholde
What Paule had done that daye:
With mightye voyce, they were full bolde
To bruite these thynges and saye.
¶ Nowe in the speche, of our countre
Gods are come downe vs to:
In likenes nowe, of men yese
And what straunge thinges they do.
¶ And Barnabas, they called thus
The name of Jupiter:
And called Paule, Mercurius
Because he was preacher.
¶ And then the priest, of Jupiter
Byskyd both fete and handes:
Which dwelt before, the Citye there
Brought oxen and garlandes.
¶ To the church porche, and dyd aduyse
The people and them caule:
With him then to, do Sacrifyce
To Barnabas and Paule.
¶ But whā Thappostles, herd their knac-
They myght it not abyde: (kes
But rent their clothes, thē on their backes
And ran with them to chyde.
¶ They cryed and sayde, vnto them then
Why haue ye done thus now:
For we are both, but mortall men
In all poyntes lyke to you.

¶And we do preache, you verytyes,
That lyes myght be abhorde
To turne you from, these vanytyes,
Unto the lyuynge Lorde.
¶Who made the heauens, & eke ẏ landes
That they shuld styll be his:
He made the sea, euen with his handes
And all that in them is.
¶Whiche in tymes past, euen in those
Dyd suffer and permit: (dayes
Eche man to walke, in his owne wayes
Geuen vp to his owne wyt.
¶Neuertheles, his heauenlye wyttes
Left witnes to declare:
In that he shewed his benefyttes
From heauen rayne to prepare.
¶And frutfull seasons, gaue at wyll
To vs both more and les:
And in the ende, our heartes dyd fyll
Wyth foode and great gladnes.
¶And all these wordes, wold scarce entyse
The people to forbeare:
But that they wolde, do Sacrifyce
Unto them both euen there.
¶And certenly, Jues dyd there approche
The whiche dyd euen then cum:
Immediatlye, from Antioche
And from Iconium.
¶And got the people, to consent
With stones Paules bloude to shed

And

And through the cytye, they hym rent
Thynkynge he had bene deed.
¶ And yet as the, disciples stode
Aboute him to lament:
He dyd arise, and for hys fode
Into the citye went.
¶ And he abode, there all that nyght
Euen vnto the nexte daye:
Then Barnabas, and he a vyght
To Darby toke the waye.
¶ And in that Citie, they dyd preache
While they dyd there soiorne:
To all men Jesus, Christ did teache
And then they dyd retorne.
¶ To Lystra and, Iconium
To Antioche and there:
Strengthned the soules, of all and sum
That there disciples were.
¶ Exhortynge them, not to relent
But in the fayth remayne:
Affirmynge that, through much torment
We must to heauen attayne.
¶ And they then by, election
Ordayned elders ther:
In euerye, congregacion
By fastynge and prayer.
¶ That God to the, his grace might sende
To worke his wyll moste Iust
And thus to God, dyd them commend
In whome they put their trust

BRITISH MUSEUM

And

¶ And they went through, Pisidia
And taught the people styll:
And came vnto, Pamphilia
Their callynge to fulfyll.
¶ And when they had, declared playne
Gods worde then in Perga:
They dyd descende, forth with agayne
Into Attalia.
¶ From thence by shyp, they all sayled
To Antioche a pace:
From whence they were, delyuered
To God and to hys grace.
¶ Who had them longe, preserued styll
From cruel men and mad:
Euen by his grace, to worcke his wyll
Whiche they fulfylled had.
¶ When they were come, and to one stead
The congregation brought:
Ther was rehearst by eche mans head
That God by them had wrought.
Howe he the doore, of fayth vntyde
The Gentyls in to call:
And there longe tyme, they dyd abyde
With the disciples all.

Imprynted at London by Wyllyam Seres dwellynge at the signe of the Hedghogge

Cum priuilegio ad imprimendum solum.